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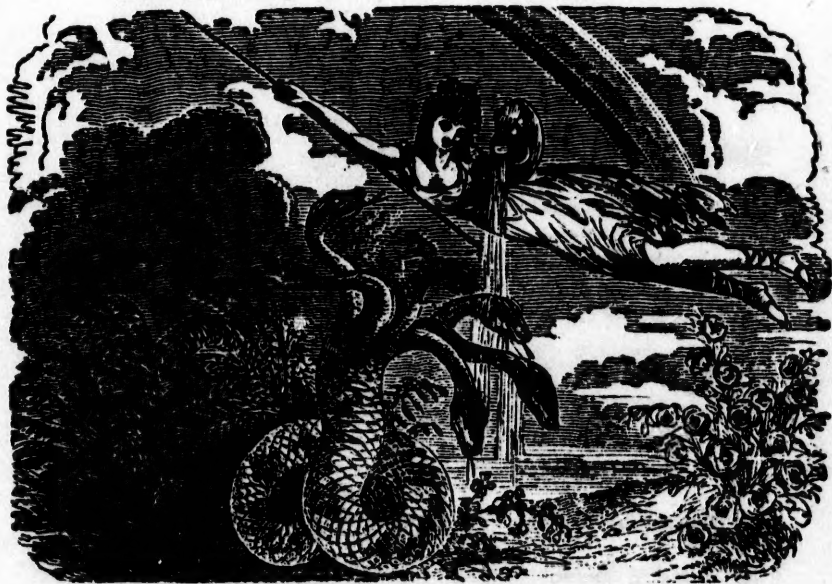
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**THE
TEMPERANCE MANUAL;
OR,
TEETOTALER'S POCKET COMPANION :
BEING**

**A CONCISE HISTORY OF THE TEMPERANCE ENTERPRISE,
PARTICULARLY IN CANADA.
ALSO, A VARIETY OF USEFUL AND INTERESTING FACTS, ANECDOTES,
TESTIMONIALS, SONGS, AND HYMNS.
EMBELLISHED WITH SEVERAL WOOD-CUTS.**



**BY R. D. WADSWORTH,
CORRESPONDING SECRETARY OF THE MONTREAL TEMPERANCE SOCIETY.**

**MONTREAL :
PUBLISHED, No. 4, EXCHANGE COURT.
MDCCCXLVII.**

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 ILLUSTRATED WITH SEVERAL WOOD-CUTS.



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PREFACE.

TO THE TEETOTALERS OF CANADA.

Dear Friends :

In preparing the **TEMPERANCE MANUAL**, my object and desire has been to put into your hands a **Pocket Companion**, to which you might refer, as occasion required, for such statistical data as would be calculated to inform your own judgment ; support the arguments in favour of our beloved cause, which from time to time you may deem necessary to employ ; and qualify you to take that proper position in your several spheres of usefulness which Providence has assigned you. That such a work was needed, the deficiency of information on many points connected with the **Temperance Question**, amply proves ; and that it

will meet with a cordial support, I have little doubt, from the flattering assurances of patronage given me by those who have returned large subscription lists.

The historical information—the facts—and testimonials, are all based on Truth, the PILLAR of our Glorious Enterprise, and will bear the scrutiny of the most unsparing critic. The Songs and Hymns are selected from a great variety of Minstrels; rejecting entirely the ludicrous and profane, and retaining those calculated to make Temperance Meetings lively and interesting.

Hoping that this humble effort to extend the influence of the Temperance Reformation, and to contribute to the Temperance Literature of Canada, will be blessed of God,

I subscribe myself,

Your obedient Servant,

R. D. WADSWORTH,

Cor. Sec. Montreal Temperance Society.

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PART I.

HISTORY, &c. &c.

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Present State of the Temperance Cause throughout
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TEMPERANCE MANUAL.

CHAP. I.

The nature and origin of Alcoholic Drinks.—Origin of drinking healths.—Faint and abortive efforts to check the progress of Drunkenness.

Of all those gratifications to which man has resorted for the purpose of bodily or mental gratification, few, if any, have been more destructive to him than that which results from the use, as a beverage, of intoxicating liquor. The Israelites early learned that the luscious fruit of Eschol would ferment and produce joyousness. The progress onward to the universal drugging of wines, and the infernal birth of alcohol, was gradual but steady. It would appear as if Satan, in connexion with this his masterpiece, inspired with inventive genius minds too degraded to think, and taught them to contribute to the ruin of their kind.

The palm-tree is tapped to satisfy the de-

praved desire. The Indians and Icelanders have learned to distil the milk of their flocks. The British have employed both science and art to ferment from the nourishing grain their favourite beverage of "beer" and "ale." The Swedes have learned to employ the busy ant to supply a want which nature never made. The Tartars, to prepare "Kouniss" of Mare's Milk, and Lamb Wine; the Chinaman, to eat opium, and distil Lemon juice; the Caffer to prepare his "pombie;" the Nubian his "bouza;" and the Yankee his "potatoe whiskey;" the inhabitant of Kamschatka, with his "raka" of grass; of Otaheite with the root of the "tee;" of Formosa with drink prepared from rice: all furnish proofs of the universality of the love of stimulants.— Though these afford a momentary gratification, at the last they bite like a serpent and sting like an adder. They tend to form an artificial, unnecessary, and dangerous appetite, and thus to lead to drunkenness and ruin.

That ingredient in fermented and distilled liquors which is the cause of intoxication, is not the product of creation. The animal kingdom, in all its vast variety, saith, "It is not in me;" and the vegetable kingdom responds, "It is not

in me." Those substances, however, which contain, or will produce sugar, after they are dead and become subject to laws which operate on inanimated matter, undergo a process which chemists call *vinous fermentation*. By this process a new substance is formed, called alcohol. It is composed of hydrogen, carbon and oxygen, in the proportion of about thirteen, fifty-two, and thirty-five parts to the hundred. It is in its nature, as manifested in its effects, *a subtle and diffusive poison*. The elements, by the combination of which this substance is formed, existed before; but the substance itself which that combination forms, did not before exist. It is the product solely of vinous fermentation, and is as really different from what existed before in the fruits or the grains, as the poisonous miasma is different from the vegetables from the decomposition and decay of which it springs. It is as different as poison is from food, sickness from health, or drunkenness from sobriety.

Hence it no more follows, because fruits and grains are nourishing to the human system, that therefore alcohol is nourishing, than it follows, because vegetables are nourishing, that therefore poisonous miasma, which the decay of those

substances produces, is nourishing. The one does not follow from the other. They are as really different in their natures as life is from death. That difference is caused by the different combination which is formed by fermentation.

Many suppose that alcohol exists in all the vegetable substances whose fermentation, after death, will produce it. This is an entire mistake. Not a particle of it is to be found, except through the influence of vinous fermentation.

After it is formed, it may be extracted, or separated from fermented liquors in three ways.

One is, to place the liquor under a receiver, exhaust the air; and at a temperature of about seventy degrees, the Alcohol, being lighter and more volatile than the other parts, will rise to the top, and may thus be obtained.

Another way is, to precipitate the mucilaginous parts, the acid and the coloring matter, by means of the subacetate or sugar of lead; then take off the water that remains by means of the subcarbonate of potassa, or pearl-ashes, when the alcohol will remain.

The other way is by the application of heat,

and then of cold, as in common distillation.— This is the ordinary method. The art of distillation has been thought by some to have been known in China earlier than in other parts of the world. But we have no conclusive evidence that alcohol was extracted from fermented liquors till it was done by the Arabians, about nine hundred years ago. When they first obtained it they had no name for it. It was afterward called Alcohol; and that has been its chemical name down to this day.

Alcohol, in the Arabic language, was a fine impalpable powder, with which the women used to paint their faces in order to increase their beauty.

It does not appear that any one at first imagined that the time would ever come when men would extract Alcohol to be used as a drink.

Arnoldus de Villa, a physician, who, in the thirteenth century, lived in the South of Europe, is, so far as known, the first whose opinion is recorded, who recommended it, even as a medicine. Under his influence, however, and that of his disciple, Raymond Lully, who was born in Majorca in 1236, and who died in 1315, its medical use increased and extended, till it finally

spread over a great part of Europe. Judging from its immediate effects, it was thought to increase life. Hence it was called *Aqua vitae*, or water of life. Had it been named according to its real nature and ultimate effects, it would have been called *Aqua mortis*, water of death, temporal and eternal

Down to the sixteenth century, it continued to be kept exclusively by the apothecary, and its use restricted to medicine. In 1514, Louis XII. of France, gave permission to distil it on a larger scale; and the consequences flowing from this permission, may be gathered from the fact, that, just twenty-two years afterwards, we find Francis I. enacting, that every man convicted of drunkenness, shall, for the first offence, suffer imprisonment, and be fed on bread and water; for the second, private, and for the third, public whipping; and, in the event of being found incorrigible by these means, he shall be afterwards banished, having previously suffered amputation of the ears.

So powerful was its influence to deceive men, and make them call evil good, that Theoricus, as stated in Holinshed's Chronicles, wrote, in the sixteenth century, a treatise upon its wonderful-

ly sanative power. He says, "It sloweth age ; it strengtheneth youth ; it helpeth digestion ; it cutteth flegme ; it abandoneth melancholie ; it relisheth the heart ; it lighteneth the mind ; it quickeneth the spirits ; it cureth the hydropsie ; it healeth the strangurie ; it pounceth the stone ; it expelleth the gravell ; it puffeth away ventositie ; it keepeth and preserveth the head from whirling, the eyes from dazzling, the tongue from lispings, the mouth from snaffling, the teeth from chattering, and the throat from rattling ; it keepeth the weason from stiffling, the stomach from wambling, and the heart from swelling ; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking."

Thus it was thought to be a remedy for almost all diseases, and many began to think that it would not only cure diseases, but prevent them. They therefore took it, not only in sickness, but in health. Ulstadius ascribed to it this peculiar virtue ; viz. "It will burn, being kindled." It produced a burning sensation, and men took it to keep them warm. It quickly evaporated, and thus absorbed heat, and they took it to keep them cool. To guard against the evils of working

under ground, they introduced it into the mines; and the English, during their wars in the Netherlands, furnished it to their soldiers to guard them from the dangers arising from the dampness and fogs of the low countries. The soldiers formed the habit of using it; and at the close of the war brought the appetite for it with them to England.

The custom of drinking healths appears to have been first introduced into England by Rowena, the daughter of Hengist, the first Anglo-Saxon King in Kent, which at that time was drank from large wassail cups, filled with spiced wine or ale. Historians relate that when Rowena was introduced to Vortigen, she presented a cup of wine on her knees, saying, "be of health, Lord King!" to which he being instructed in the custom, replied, "I drink your health."

In the Isle of Wight, they have, in one place, a custom of drinking health to the town on a particular day, and the rude kind of rhyme in which they do this, is perhaps as old as the custom. They sing or chant over a bowl of ale these lines:

" Wassail, wassail to our town,
The ale is white and the ale is brown,

The bowl is made of the oaken tree,
And so is this ale, of good barley."

The word "Wassail," or "*Wa'as Hail*," was a common term of civility, as the word "*hail*" implies; and when it is to be uttered over strong drink, the answer to it in those days was "*Drink Hail!*" neither of which terms were any more silly than the modern foolish way of saying, "Your Health," and the answer, "I thank you."

On the subject of health-drinking it is also said, that when the Danes had conquered Britain, they greatly oppressed the Saxons; and though the Danes set a very bad example, being great drunkards, if a Saxon presumed to drink in their presence, without leave, they used to put him to death. The "*health*" given by the Danes to the Saxon captives, or dependants, was a *pledge*, that is to say an engagement or promise, that they might drink, without fear of any artful or cruel advantage being taken of them.

It is uncertain at what precise period of our history wines were first introduced into Britain. They are mentioned, however, and the practice of pledging healths spoken of, in the notice of a feast given in the fifth century; and in the reign of Edgar, drinking was so prevalent, and

carried to such excess, that a law was enacted, that no man should drink beyond certain nicks or marks, made in the pots for the purpose of limiting the potation.

Mead, a liquor prepared from honey, and ale, were in common use. In the seventh century, the manufacture of the latter beverage was so considerable as to be made a source of public revenue; it being directed, that every possessor of a farm requiring ten ploughs, should, among other articles, pay 84 gallons of ale to the king. From the reign of king John, to that of Edward VI., a considerable trade in wine was carried on with the Continent; and many regulations in regard to its price, and the duties to which it was liable, were enacted. The tendency to its immoderate use appears again in an act of this latter monarch, entitled, "An Act to avoyd Excess in Wynes."

In 1517, Sigismond de Diettrichstein established a society, the objects of which were, to put an end to pledging, and the practice of endeavouring to ensnare individuals into intoxication. On the 25th Dec., 1600, a society was formed in Germany, for the purpose of stopping the ravages of intemperance. Its founder was

Maurice Langrave, of Hesse, and was named, "The Order of Temperance." The first of their laws was as follows: "Be it ordained, that every member of this society pledges himself never to become intoxicated." A third society was formed under the name of the Ring of Gold, by the Count Palatine, Frederick V. —That of 1600 had for one of its regulations, that no member should drink more than seven glasses at once, and that this should, on no account, happen oftener than twice in the day. The members were bound only for two years.

In the latter end of the seventeenth century, however, habits of dissipation continued very prevalent, even among the nobility of the courts of Europe; and Louis the XIV. was the first who attempted, by changing the mark of courtesy, to introduce a better order of things.—He was followed in this by Louis the XV. and subsequently, by every court and order of individuals having pretensions to a character for refinement of manners. The essentials of this change consisted in an early dismissal of the bottle from their feasts; and in attempting to promote social enjoyment, rather by intellectual

and moral, than by merely animal sources of gratification.

Some few and feeble efforts at different times were made by various individuals to lessen the evils consequent upon drinking, but they continued to increase, till many, in view of them, sank down in despair. Fathers died drunkards, their widows procured liquors, and their children became intoxicated at their funerals.— Good men stood aghast, and then drank the poison: lamenting its evils, and setting examples which tended for ever to perpetuate them.

Temperance Societies were formed, the avowed object of which was to keep the people from drinking *too much*. A sermon was once preached before one of those societies, and was afterwards published. An old man who had read it, was asked what he thought of it? He answered, "I should think, from that sermon, that intemperance, *carried to excess*, is a bad thing." So many thought, especially if carried to excess by the young. It caused apprehensions that mischief would come upon them in future life. But the apprehension arose, not from the nature of the liquor, but from the quantity that might be used. The parent furnished it, drank himself,

and gave it to his child, cautioning him not to take *too much*. Men were selected and licensed to sell it for *the public good*. They sold it, made drunkards, and, when they died, helped to bury them; then took their property for liquor debts, and sent their children to the almshouse to be supported by the public. Ministers preached against drunkenness, and drank the drunkard's poison: thus setting an example which their hearers loved to follow. One man, after hearing on the Sabbath a rousing sermon against drunkenness, during the intermission which he spent at the tavern opposite the church, and while stirring his glass of liquor, said, "We have had an excellent sermon to-day. To drink as some people do is *abominable*. They ought to be preached against. But to take a little now and then," as he had often done, and was then preparing to do, "I think does a man good." He then showed his sincerity by his actions.—Other men thought the same: while in many places more than one in ten that drank it went down to the drunkard's grave; and more than three-fourths of all the pauperism, crime, and wretchedness of the community was occasioned by the use of it.

CHAP. II.

The Rise and Progress of Modern Temperance Societies.

—On the Moderate Principle.—On the Teetotal Principle.—Its Rapid Spread in England, Ireland, Scotland, Wales, and America.

It is said, and believed by eminent individuals who have given the matter mature consideration, that intemperance has cost England, and other countries, more money, demoralized more subjects, beggared more families, broken more hearts, and sent more souls to perdition, than all the other vices put together. The governments licensed its sale, and it was sanctioned by Christian churches; and mark the consequences; in addition to what has before been stated, though precautionary measures were being adopted, and remedies taken to stop the torrent of iniquity which it produced, it is calculated that in the United Kingdom of Great Britain, 41 millions of gallons of alcohol is swallowed annually, and the annual cost of intoxicating liquors is said to be £55,000,000. Mr. J. S. Buckingham, in his speech on drunkenness, delivered in the House of Commons on the 3d of June, 1834, says that the expenses entailed and losses sustained by the pernicious

habit of drinking directly and indirectly, exceed 100 millions annually.

The quantity of these liquors annually drunk in England, Ireland, and Scotland, it is calculated, would make a sea three feet deep, thirty feet wide, and one hundred and sixty miles long. And the use of these drinks, which also destroys an immense quantity of good grain, and costs such an enormous sum of money, ~~it~~ is calculated destroys 50,000 drunkards yearly in this country; and that one-half of the insanity, two-thirds of the pauperism, and three-fourths of the crime of the land, are the consequences of these obnoxious liquors. And indeed how can it be otherwise; when even in London and its vicinity alone, there are upwards of 5000 houses at which spirits are sold, 4000 of which number sell by retail; and at one of them the daily sale of gin alone, it has been stated, amounts to 14,616 glasses; and in one week, there entered into 14 of these houses, no less a number than 269,437 men, women, and children. In one year 31,351 persons were taken into custody in the Metropolitan districts, on account of drunkenness; and the Rev. John Harris, author of *Mammon*, says that above

one hundred and fifty thousand are habitual gin drinkers, and that three millions' worth of spirituous liquors are consumed annually.

A society was established in Virginia in 1807, and another was also organized in Massachusetts in the year 1821, and after these societies were formed, a rather remarkable one was organized in the state of New Jersey, and not far from Morristown, having the following pledge, viz.: "That no member should be allowed to drink more than a pint of liquor in one day." The meeting at which this pledge was adopted, is said to have been large and respectable. It was finally, after much discussion, fixed at half a pint per day, and was considered as a triumph and a great advance in temperance. The Friends prohibited their members from engaging in the traffic of intoxicating liquors; yet such was the power of the drinks to blind the understanding, sear the conscience, and harden the heart, that many commenced and continued to vend the article, and, for the sake of gain, furnished it to all who would purchase, though it tended to ruin both themselves and their families.

In the city and state of New York, previous

to the year 1826, there were, at full work, 1200 distilleries, and out of 177 deaths, 124 were caused by the use of the article manufactured in them. The number of those who die annually in the United States, by this dreadful source of ruin, has been estimated, on the most reasonable calculations, to be at least thirty thousand; or, according to others, five hundred a week, and two murders. Four-fifths of all the paupers, two-thirds of all the imprisoned debtors, more than half of all the lunatics and maniacs, three fourths of all the criminals, are the direct, well ascertained consequences of intemperance. The Hon. William Cranch, of Washington, one of the Judges of the United States Court, has stated that from authentic data, he has calculated that the enormous sum of ninety-four millions four hundred and twenty-five thousand dollars are annually lost in that country by intemperance, a sum more than sufficient to buy up all the houses, lands, and slaves, in the United States, once in every twenty years. And it has been computed by others, that in America as many drunkards die annually as would cover upwards of 40 acres of the surface of the earth, allowing two square yards to each grave. Such

was the lamentable state of America and Great Britain, and other countries to which allusion has already been made, when the Rev. Dr. Lyman Beecher, in his sermon on the remedy of intemperance, called the attention of the American public to the subject. He told them it was practicable to form an association for the special purpose of extending universal information on the subject of intemperance, and to form societies auxiliary to the parent institution.

In 1826, a simultaneous effort was commenced by the philanthropists of America establishing Temperance Societies throughout the United States, for the purpose of checking and destroying the strong-holds of intemperance. On the 10th of January in this year, a meeting was held at Boston, when an agent was sent out, and a committee formed to prepare the constitution of the society; which was adopted on the 13th of February.

On the 12th of the next month, the society again met, and the committee presented, through the press, an address to the public.

In January, 1827, a permanent agent was appointed, to form societies throughout the country, and Messrs. Beecher, Mussey, Pilpres,

Kittridge, Calvin, Chapin, and Collier, commenced preaching and publishing in favour of temperance. In June of the same year, several of the medical schools passed resolutions in favour of these societies, and in November of the same year, the report of the Massachusetts society for the suppression of intemperance, says, "it is becoming unfashionable to drink ardent spirits in decent company, and it is no longer considered a necessary mark of hospitality to offer them."

In the year 1828, much good was effected, and several agents appointed. Numbers of religious individuals, and many medical and professional gentlemen, together with several members of the House of Representatives, joined the society. Many ships sailed this year without any intoxicating liquors.

Before the close of the following year, more than 1000 societies had been formed, embracing 100,000 members, fifty distilleries had been stopped, 400 merchants had renounced the traffic in ardent spirits, and 1200 drunkards had been reclaimed.

The year 1829 was also rendered memorable by the formation of Temperance Societies in

Ireland, Scotland, and England. A meeting was held in July, at Belfast, in Ireland, to consider the best means for preventing the sale and use of spirituous liquors on the Sabbath. The Rev. John Edgar was appointed to prepare an address to the public on the subject. While engaged in this, he learned from the Rev. Mr. Penny, of New York, America, the nature and success of Temperance Societies in that country. He embodied Mr. Penny's information in his appeal, and published it in the Belfast papers, on the 14th August, 1829.

On the same day, the Rev. George Carr, of New Ross, formed the first Irish Temperance Society in that town, on the same principles as the American Societies. Before the close of this year, many societies had been formed, and more than 12,000 persons had become members.

Whilst the friends in Ireland were concerting their measures, a simultaneous movement was being made in Scotland. In the early part of October, 1829, a lady, a member of the Society of Friends, named Miss Allen, formed a society at Mary Hill, near Glasgow. The first general Temperance Society was established at Greenock, by John Dunlop, Esq., on the 6th October,

which was followed by the formation of the Glasgow Society, on the 12th of November. Mr. William Collins, Mr. Cruickshank, and others, organized many other societies in Scotland: during the first year of their labours, half a million of tracts were circulated, 100 societies established, and 15,000 members obtained. In the city of Glasgow, in the year 1831, parties in connection with the moderation society met together to partake of tea and coffee, and were addressed by different friends of the cause, without the presence of any intoxicating liquors.

In the month of November, 1829, Mr. H. Forbes, of Bradford, having occasion to visit Glasgow on business, attended one of the society's meetings, signed the pledge, and returned with a determination to commence Temperance Societies in England. At this time there were but few publications on the subject. Such as could be obtained, including Beecher's Sermons, Kittridge's Speech, and two or three tracts by Professor Edgar, of Belfast, he procured, and put into circulation in the town, among such persons as appeared most likely to give the subject a serious and unprejudiced consideration. In the month of December, along with others,

he began to advocate the principles of temperance in Bradford ; and on the 2d of February, 1830, a meeting was held to consider the propriety of organising a regular society. Nine gentlemen joined that evening, and many others signed at an adjourned meeting, on the 5th of the same month. On the 14th of June the first public meeting was held, attended by 1800 persons. Reports of the speeches which were delivered on the occasion appeared, at considerable length, in the Leeds and Halifax newspapers, of which more than three hundred copies were purchased, and forwarded to various parts of the kingdom. On the 23d of January, 1830, the editors of the Leeds Mercury expressed their entire approbation of the principles of these societies, and recommended them to the serious consideration of their readers. On the 4th April, 1830, Mr. G. H. Birkett, of Dublin, commenced a society at Warrington; which was the second society of the kind in England.

The Blackburn society was formed on the 18th April, 1831, with an improved pledge ; they resolved, not only to abstain entirely from the use of ardent spirits, except as a medicine, and from using other liquors to excess, but “ never

to use these other liquors in any inn or house in which they are sold, except when necessary for refreshment in travelling, or transacting business when from home." With this very restrictive, but apparently necessary principle, the society was formed, and continued to increase, and in a few months could reckon about three hundred members. On the 7th of October, they proposed and adopted, instead of the words, "we will never use fermented liquors in any inn or house in which they are sold, except when necessary for refreshment in travelling, or transacting business when from home,"—the following, "we will avoid all unnecessary occasions of using them in inns or houses in which they are sold."

To forward the objects of these societies, numerous publications issued from the American press monthly; the same in Scotland, Ireland, and England. The first of the kind published on this subject in the British Isles, was The Glasgow Temperance Society's Record, commencing June, 1830. Next The London Society's Magazine and Review, and The British and Foreign Temperance Herald, 1832. The North of England Temperance Advocate

and Register, published in Manchester, May, 1832, was next; and these were followed by others similar in Ireland, viz.: The Hibernian Temperance Journal, The Irish Temperance Gazette, and Ulster Temperance Advocate; followed by the London Temperance Penny Magazine; all of which, with the exception of the last, are now discontinued since the introduction of the teetotal principle.

A Society was established at Preston, on the 22d of March, 1832, with the following pledge: "We, the undersigned, believe that the prevailing practice of using intoxicating liquors is most injurious both to the temporal and spiritual interests of the people, by producing crime, poverty, and distress. We believe also that decisive means of reformation, including example as well as precept, are loudly and imperatively called for. We do therefore voluntarily agree, that we will totally abstain from the use of ardent spirits ourselves, and will not give nor offer them to others, except as medicines. And if we use other liquors, it shall be at all times with great moderation; and we will, to the utmost of our power, discountenance all the causes and practices of intemperance."

The committee of that society, shortly after its formation, appointed a number of visitors to inspect the conduct of the members, and it very soon became apparent to them and other leading men in the society, that the moderation pledge would not answer the expectation of those who formed the society. For although the members kept strictly to that part of the pledge which inculcated abstinence from ardent spirits, it was observed, that the clause which allowed malt liquor to be taken in great moderation, was frequently violated. The reclaiming of drunkards, and the saving of little drop men, being the object of the society, caused the visitors and others to view with regret the violations which were daily occurring. The knowledge of these facts led to a conviction on their part that nothing short of abstinence from all intoxicating liquors would produce a real Temperance Reformation. In July, of the same year, many of the visitors and speakers began to abstain entirely from all kinds of intoxicating liquor. On Thursday, August 23, 1832, Messrs. John King and Joseph Livesey signed a total abstinence pledge in Mr. Livesey's shop, Church Street. On Saturday, September 1, 1832, some of the

leaders of the society called a meeting to be held at the Temperance Hall, where several signed the following pledge, viz.—“ We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine.”

On Tuesday, the 22d of January, 1833, the committee discussed the propriety of publicly introducing the abstinence pledge as one of the regular pledges of the society. The question not being decided, it was re-considered on Saturday the 9th, and again on Wednesday, the 13th of March, and on the 16th. The committee decided to adopt the new pledge as an additional one, and requested Mr. Livesey to revise it, which he did, and returned it to them at a meeting held on Saturday the 23d, at which meeting it was agreed to recommend its adoption at the annual meeting, to be held on the 26th. At this meeting, held in the Theatre, at which it is supposed upwards of 2000 persons attended, the following pledge was introduced and adopted as one of the fundamental principles of the society, “ We do further voluntarily agree to abstain, for one year, from ale, porter, wine, ardent spirits, and all intoxicating liquors, except used as medicines, or in a religious ordinance.”

The first seven persons who signed the abstinence pledge are the following : John King, clogger ; Joseph Livesey, cheese factor ; Thomas Swindlehurst, roller maker ; Joseph Dearden, carder ; Richard Turner, plasterer ; Joseph Richardson, shoemaker ; and William Gregory, tailor ; and they have all continued consistent and useful members of the society.

The men of Preston persevered ; they continued as they had begun, and they were the humble means of saving from a drunkard's grave—Richard Turner, who, in the latter end of the year 1833, in one of his own peculiar speeches, delivered at the Temperance Hall, Preston, first made use of the word TEE-TOTAL, which was immediately taken up and used by the other speakers, and has now become the technical designation of abstinence from all that intoxicates, throughout the world.

Ireland :—Mr. John Finch, iron merchant, Liverpool, having signed the Preston abstinence pledge, and having seen the good effected by the system in that town and the neighbourhood, advocated the new principle in the various localities which he visited ; and in June, 1835, he aided in forming the first Teetotal Society in

Ireland at Strabane. The next person who made an effort to promote teetotalism in Ireland was R. G. White, Esq., of Dublin. Mr. Thos. Swindlehurst, of Preston (partner of Mr. Finch), also made an effort to promote the cause in Ireland; he held a large meeting at Waterford, he also spoke of its beneficial effects at various places with good success. Mr. Robt. M'Curdy, from Halifax, in Yorkshire, also visited Ireland, and his labours were attended with considerable advantages. The societies that were formed by these gentlemen and others, received a wonderful stimulus from the visit of Mr. J. Hocking, the Birmingham blacksmith, and Mr. M'Kenna, of Liverpool. Thus it was that total abstinence may be considered to have first taken root in Ireland. And, to assist in forwarding the temperance reformation, the friends of teetotalism, in Ireland, combined together and established the National Temperance Society, on the principle of abstinence from all intoxicating liquors; the Irish Temperance Union was also designed for the same purpose.

To complete the success of the temperance reformation in the sister kingdom, the venerable Theobald Mathew, of Cork, a Catholic clergy-

man, and a friar of the order of Capuchins, long distinguished for his devoted and disinterested zeal in every cause connected with the welfare of the poor, about eight years ago, prevailed upon a few members of his congregation to form themselves into a Temperance Society. They unanimously elected him their president, and bound themselves by a solemn engagement to him, to abstain, for life, from all intoxicating drinks, such as ardent spirits, beer, ale, cider, and wine, except recommended medicinally, by order of a medical man, and moreover to discountenance the practice of intemperance by all the means in their power. This society rapidly increased in numbers. In January, 1839, it comprehended six thousand persons of both sexes. The work proceeded so quietly, that many wondered how it happened that so few drunken men appeared in the streets of Cork. The Cork society being now considered as the leading one in the South of Ireland, it may not be uninteresting to mention that the first society was formed in the year 1831; the meeting was stormy and much disturbed, and it fell to the ground from opposition. The Rev. N. E. Duncombe, an active member of the Established

Church, then formed a parochial society, and acted as president; from it various branches were formed: William Martin, a member of the Society of Friends, established a society. Richd. Dowden also organized a society. These and other societies had been working prosperously for some years, when Mr. Mathew came forward, at the earnest request of Mr. Martin, and interested himself in their behalf. The pledge once given was never broken. Luckily a feeling arose amongst the members of the society, that if any one of them did violate his oath, something would be sure to happen to him of an extraordinary character. In the early part of the year 1839, the reputation of the Rev. Mr. Mathew's Temperance Society spread gradually into the country, and a certain "prestige" became attached to his name, which induced many individuals to go to Cork, from the adjacent counties, to make the pledge of temperance to him. The example of his success induced other clergymen to establish similar societies. But no man thinks that he can gain sufficient fortitude to preserve his vow unbroken, unless he repairs to Cork, in the first instance, and pronounces the pledge in Mr. Mathew's presence,

or that Mr. Mathew visits his place. The character of Mr. Mathew will be better understood when it is known that one of his brothers has a large distillery at Castle Lake, in the county Tipperary, and his brother-in-law has a still more extensive establishment of the same kind in Cork; notwithstanding which he continues to advocate thorough-going teetotalism, and has already administered the pledge to more than five millions of human beings of all classes in society, who consider that they have taken out a new patent of character, and that their reputation, their interests, and station in life, would be the forfeit of any unworthy act.

We despair of producing any emotions in the minds of auditors or readers, that will at all be adequate to express the admiration with which the great moral reformation at present taking place in Ireland ought to be regarded. That a universal people should at once be smitten with the sense of the evil of a national vice, and should so suddenly and effectively take measures for retrieving themselves from destruction, is somewhat of a new case in the world. Says a writer, "Curiosity induced me to visit Mr. Mathew's residence a few weeks ago; and, as I

had heard various conflicting rumours of his habits and style of life, I determined to judge with my own eyes, and to give the result of my observations to the public. In an obscure street, I saw a crowd around a small slated house, two stories high, and an old woman begging of the people not to press in, until those inside had first departed. On presenting myself, way was made, and I found myself in a small room on the ground-floor, without a carpet, and every appearance of want of comfort and attention. The floor was sanded, and two small tables were in the room, at which three clerks, or secretaries, sat, with books before them. A crowd of men and women stood against the wall, waiting for the ceremony to begin. They were a motley crew. There stood the *quondam* Terry Alt from Clare, the Whiteboy from Tipperary, and the Outlaw of Kildare and the Queen's county—the drunken artisan from Limerick—the fisherman from the remote shores of Galway and Mayo—the dissipated tradesman of the city of Cork, and the jaded countryman from the far-off wilds of Kerry. The disciplined soldier stood there also, upright and erect, conscious of the punishment he had received from the besotting sin ; and the clumsy

sailor also hung down his head and turned his hat, as if ashamed of the good resolution he had formed.

“The comfortable farmer, too, was there, with his decent wife, setting a bright example to their children; and servants, both in and out of place, were seen registering their vows against the common enemy. I never saw such varied countenances. The confirmed drunkard, with fiery eye and quivering lip, doubting the stability of his intentions—the blue and bloated visage of the debauchee, as he hiccupped himself again back to reason—the smile of confidence in the woman’s face, as she freely took the pledge, to confirm the wavering disposition of her husband; and the abashed, though burly look of the outlaw, as he sought, by this one act of virtue and decision, to win his way again to society and life. They all stood jaded and weary, for many of them had been travelling for days and nights at that inclement season, and were still labouring under the effects of recent intoxication; and I thought as I surveyed the group, more like the crew of a pirate or slave ship, how powerful must be the feeling that will induce them thus voluntarily to quit their haunts

of profligacy and vice—how strange the instinct that could guide them, drunk and reeling, and reckless as they were, to sacrifice their vice and their crimes at the sacred shrine of Temperance and morality !”

Scotland:—In the month of September, 1836, Mr. John Finch introduced teetotalism into Scotland, by forming a good Teetotal Society at Annan, since which, by the able assistance of Mr. E. Morris, the Rev. Grey Mason, John Dunlop, Esq., and other able advocates, societies have been established at Glasgow, Edinburgh, and most of the large towns, and many of the villages; and it has progressed with amazing success. The zeal and energy of Messrs. J. Livesey, J. Teare, and T. Swindlehurst, of Preston, caused them to visit Scotland, for the purpose of aiding the cause; their meritorious efforts proved very beneficial, and the places which they visited received a powerful stimulus.

To assist in the more general diffusion of teetotalism, the Scottish Temperance Union was formed, at a meeting of delegates, held on the 5th and 6th of August, 1838, in Spreul's Court Chapel, Glasgow; and by the united efforts of

Scotland's best friends, at the close of 1838, there were registered 70,000 pledged teetotalers. There are now more than 30,000 teetotalers in Glasgow alone, and the numbers there, and in many other places, are daily increasing. Large and extensive shipping concerns have sent the whole of their ships to sea on the teetotal principle, and the plan (as in America and England) has been found to work well : and teetotalism in Scotland has emerged from the obscurity which enshrouded its origin, and it now rears its head as high, and with claims as important, as any of the political, moral, benevolent, or religious enterprises which have been commenced to rescue man from the service of sin.

In *Wales*, the number of societies and members have increased wonderfully, and much has been accomplished. There are, it is stated, more than 200,000 teetotalers in the principality ; and her churches are rewarded for the decided part they have taken in the glorious work, in the increased number and piety of their members.

In *America* the moderation societies had made great progress, in banishing from common use, distilled spirits ; but this was in many cases only changing the form of the evil : for while they

were boasting of the number of signatures to their old pledge, drunkenness was actually increasing: breweries were increasing and enlarging, and taking the place of distilleries; the traffic in wines and mock wines was extending to an appalling degree; the relapse of the reformed by using fermented drink, was more than 2,500 in one year in one state alone. But they were

Determined the monster to slay,—
The monster which long had spread ruin and death,
Polluted the air with his pestilent breath,
Of their land once temperate and gay.

They asked for information from England, and acknowledged their obligations to the priority of the men of Preston for introducing the teetotal pledge. The *Preston Temperance Advocate* was the messenger of entire abstinence from the British Isles to America; and the philanthropists there soon saw sufficient reason to advance up to the teetotal standard. They consequently made another stand, changed their system, and adopted the teetotal pledge. That step was taken by passing the following resolution:—"Resolved, that the vital interests and complete success of

the temperance cause demand, that in all the efforts of the friends of that cause against the use of ardent spirits, no substitute except pure water be recommended as a drink."

At another convention held in Albany, February 25, 1834, by representatives of the Temperance Society in the state of New York, the following resolution was unanimously passed:—"Resolved, that this society warmly commend the motives of those who, as an example to the intemperate, or as a means of reclamation, or to avoid offering temptation, do wholly abstain from all that can intoxicate."

The *Intelligencer* opened its columns soon afterwards to a free discussion in reference to fermented drinks; and at a State Convention, held in Albany, February 3, 1835, the following resolution was passed:—"Resolved, that in the judgment of this society, the *Recorder* should hereafter take higher ground than heretofore, and advocate total abstinence from all that can intoxicate as a drink." The conventions at Buffalo, July 9, 1835, and Albany, February 11, 1836, advanced beyond the former ground, and the latter recommended, unanimously, the adoption of the comprehensive pledge. At the anniver-

sary of the American Temperance Society, held on the 6th of May, 1837, it had gained so much on the public mind, that it was universally admitted that no other principle possessed any power to reform the poor drunkard. And in the report delivered at the annual meeting of the New York State Temperance Society, on Feb. 16, 1837, it is stated that in that state alone, more than one hundred towns had stopped the sale of intoxicating liquors; and more than 100,000 persons in New York, had pledged themselves to entirely abstain from all intoxicating liquors. On October 22d, the number of teetotalers, in America, amounted to at least one million who had abandoned the common use of intoxicating liquors, from a conviction that the liquor was injurious. February 8, 1838, in the state of New York, there were nineteen hundred and fifty-two clergymen total abstiners, 1178 total abstinence societies, 132,161 members; and of the 2000 societies formed on the old principle, not one was recognised as in existence.

In America, in 1839, more than 1,500,000 had become teetotalers, more than 12,000 drunkards reformed, 4000 distilleries had been stopped, 8000 have ceased to sell the poison, and 2000

vessels were sailing without the use of intoxicating liquors. And it is reported by those who have taken an active part in the cause, that at least 100,000 of the American population are now sober men, who, without the temperance efforts, would have become drunkards.

CHAP. III.

Present State of the Temperance Cause throughout the World.

In every country the Temperance cause is making, as light pervades the nations, a steady advance. The World's Convention at London in August last, was, in all respects, well calculated to give it a good and great impulse. Previous to that, in June, a Convention of the three kingdoms, Norway, Sweden, and Denmark, was held at Stockholm; 132 national and foreign associations were represented. The King, who is President of the Stockholm Society, with the Queen, was present. Doctors Baird and Brinsmade represented America. The Congress was one of great interest, and well adapted to give

a new impulse to the cause in the North of Europe. In *Sweden*, are now existing 323 Societies, numbering 68,587 members, being a 28th of the whole population. These are under a central direction, composed of the Count Harmansdoff, the Baron de Berzelius, and Professor Retzius. In two years, 500 distilleries have been entirely closed. In *Norway*, are 128 associations, counting 14,842 members. The domestic distillery of ardent spirits is put down by the government. Agents are employed to disseminate information, and arouse the people by direct appeals. Out of the 444 men forming the crews of the Norwegian frigate *Ireea*, and the Swedish sloop *Nordstern*, which have left the Baltic for the Mediterranean, 302, more than two-thirds, desired to receive rations of tea or coffee instead of brandy.

While at *Warsaw*, Dr. Baird made arrangements to have his Temperance History, and other Temperance Tracts, translated from the Russian into the Polish language.

In *Germany*, including Austria, are reported 1246 temperance though not total abstinence societies, with 1,019,193 members; their action has been very favourable. In *Holland*, great

progress has been made during the year, as the decrease of excise duty on liquor and the increased number of temperance societies fully indicate.

In *France*, much has been done by the labours of missionaries sent to Havre, Rouen, and Normandy, by the British National Society.

Through the zeal and perseverance of Mr. John Dunlop, more than 1000 medical men in *Great Britain*, embracing some of the most distinguished in the nation, have signed a Medical Certificate on the pernicious character of intoxicating drinks.

For a mitigated suffering amid the horrors of famine, *Ireland* has been in a measure prepared by the temperance reformation. "Few," says the excellent Theobald Matthew, "of those who have signed the temperance pledge, have been severe sufferers, as they have been led to a provident care of themselves." And what would have been the increased horrors of the scene, had the nation, amid the distraction for food, rushed in their agony to the intoxicating cup? Says the same extraordinary man and leader of the temperance host, "It will delight you to be assured that the sacred cause for which we have

so long and so successfully laboured, is progressing gloriously. In the midst of sufferings even unto death, the pledge is faithfully observed, and we now, thanks be to God, number more in the ranks of teetotalism than at any other period. The Temperance Society is being tested like gold in the furnace, by these calamitous times, and is coming out purified. Drunkenness will never again, with the Divine assistance, become the national sin of Ireland."

In *Scotland*, the clergy are beginning to move well in this work, and to call to its support the strength of the churches. Sixty ministers of the United Presbyterian Church have, in a body, signed the pledge, and by a united effort of 184 ministers in the city and county of Edinburgh, and the Provost, magistrates, and councillors of both, the existing custom of giving wines and spirits at funerals is nearly abolished. But the drunkenness of Scotland, and consequent poverty of her operatives, is very painful. In his parish in Dundee, the Rev. G. Lewis recently found there were 11 bakers and 108 spirit shops, at which last £19,710 were annually squandered.

British India, Bombay, Madras, Burmah, Ceylon, New Zealand, and New South Wales,

are each the seat of much temperance action, chiefly through the activity and zeal of the missionaries of the cross.

Said a letter from the Secretary of the South India Temperance Union to the World's Convention:—It is past a doubt, *the temperance cause in Southern India* is steadily and decidedly *on the advance*. The number of those who are pledged to the disuse, as a beverage, of all that tends to intoxicate, is on a certain increase, though much smaller than of those who practise abstinence without affixing their names to the pledge. Connected with the society at Madras are flourishing auxiliaries at *Bangalore, Mysore, Bellany, Vizagapatam, Madara, Combaton, and Combaconum*. The total number of members connected with the Madras Society, at the close of the last year, was 279, while several hundreds are attached to the above-named auxiliaries.

Archdeacon Jeffreys is still exerting at *Bombay* by his pen and example, a powerful agency. Said this venerable man in a letter to the Secretary of the World's Convention:—I take the utmost interest in the cause, as 28 years' experience in India, with the regiments and in the

hospitals, has convinced me that nothing in the least effectual can be done to arrest intemperance among the British army, or the seamen that frequent this port, or to wipe away the disgrace that is daily brought upon our country and our common Christianity, before the natives of India, except upon this principle. I am persuaded, too, from many years of past experience, that God will not bless the cause of missions on this side of India, with any extensive success, till the missionaries of the everlasting gospel take up this position.

The Rev. Messrs. Scudders, and their companions, have carried, we believe, a new spirit from America, to their important stations. "Hold us up," said the Father, at parting in America, "you know not our dependence upon you." On their late outward voyage they formed, on shipboard, a Temperance Society, in which all the crew affixed their names to the temperance pledge.

Says an excellent missionary in *South Africa*—"The Total Abstinence Society, which was established here by my unworthy self in 1844, I am happy to inform you, is now in a more flourishing condition than at any former

period ; our noble and elevated principles are spreading among the inhabitants of Pieter Montzbury."

In *Liberia*, license to sell intoxicating drinks costs \$500, which amounts to a prohibition. A merchant of Cape Palmas, who was convicted of an attempt to introduce a barrel of rum, was recently fined \$100, and prohibited from holding office. In *Oregon* all sale of spirits is prohibited by law. The Council of the Creek Nation, at its last session, passed an act prohibiting the sale of liquor within the nation, and punishing the offence. In some parts of the *West Indies* considerable attention is paid to our cause. In Jamaica are 774 pledged abstainers ; at Bermuda are 1000, and many spirit merchants and retailers have abandoned their business. Also at Berbice, S. A., exists a flourishing society.

In the *Sandwich Islands*, notwithstanding the impositions and compulsory acts of foreign governments, the people maintain their steadfastness in the cause of temperance. Frequent processions and temperance festivities sustain and animate them, while their adherence to the pledge is made to a great extent a religious duty. A spirit worthy of emulation in other lands was

recently shown at an attempt to smuggle in five barrels of brandy at the port of Honolulu. The offence subjected the vessel to confiscation, and the principals and accessories to fines of \$1600 each. The forfeited liquor was publicly emptied into the street in front of the Custom House. The King, in a recent letter to America, asks for help from our country to deliver his nation from ardent spirits.

Says the *Polynesian*: "The example of *Lahaina*, the last fall, where the crews of two hundred whale ships, numbering more than six thousand seamen, have refreshed, amid a semi-barbarous population of three thousand Hawaiians, shows what excellent order and security can prevail amongst the most unpromising materials, when alcohol is denied admittance."

In *America*, says a late report, through the operations of temperance, by which our 40,000 distilleries have been reduced to less than ten, and our consumption of intoxicating liquor to nearly one-half amid an amazing increase of population, we have bread enough and to spare; and what is still more the subject of lively gratitude, we have a heart to give it. In 1838, we were importers of grain for our distilleries;

now, having in a measure closed them, we are exporters to Great Britain and other countries. In less than eight months, 44 million bushels of corn and wheat have been sent from our ports. Others distil, and their people are dying with famine. We forbear, and our people are temperate, prosperous, and thriving: an argument for temperance which strongly impresses itself on England's rulers, and England's philanthropists. Comparatively few habitual common drunkards are now found in any part of our country. The reformation of drunkards has not, as in former years, formed a prominent part of the year now past. The steadfastness of multitudes reformed is the subject of praise. Many of these continue noble public advocates of the cause. As there is a diminution of drunkards, so a marked decrease exists in the number of convicts in our State prisons, and this is attributed by several directors to the spread of temperance principles. In the Connecticut prison, are now about 150 prisoners, whereas ten years ago there were 216. State Temperance Conventions, it is believed, are of great importance to the furtherance of the cause, inasmuch as they bring together the friends of temperance from various

parts of the State to confer and to unite in plans of action which may be demanded by the times. Further efforts have been made in Congress for abolishing the spirit ration in the navy, although, as yet, without success; but presenting nothing for discouragement. The mass of facts gathered and presented to the House of Representatives at their late session, are before the nation, and will continue to be before it, until this disgrace is wiped out from our national escutcheon.

In *Canada*, in *New Brunswick*, and *Nova Scotia*, our friends are labouring as in years past, and not without encouraging success. His Excellency the Governor General has recently had fully explained to him the temperance operation, and given it his approbation. A flourishing Marine temperance society has been formed at Kingston on the Lakes, which is designed to extend its care over every harbour from the upper lakes to the ocean.

PART II.

HISTORY, &c. &c.

CHAP. IV.

The Rise and Progress of the Temperance Cause in Canada.—Its Present Position, and Future Prospects.

CHAP. V.

Incidental Benefits arising out of the Temperance Reformation.—Hydropathy.—Rehabism.—Insurance Companies on Temperance Principles.—Sacramental Wine Question, &c. &c. &c.

CHAP. IV.

The Rise and Progress of the Temperance Cause in Canada.—Its present position, and future prospects.

The retrospect of an enterprise, involving so much of the present happiness of man, as that now under consideration, cannot but awaken in the mind feelings of devout gratitude to the Author of all good, for the very great success which has crowned the efforts of the early labourers in this cause, who bore "the burden and heat of the day." Foremost in this rank may be justly placed the names of the Revs. Joseph S. Christmas, G. W. Perkins, W. Taylor, and T. Osgood; Messrs. Cooper, J. B Sutherland, Hoisington, Greig, DeWitt, Fraser, Hedge, W. Lyman, B. Workman, D. P. Janes, J. E. Mills, Greene, Brewster, Moore, Christie, Orr, Court, and Dougall.

Early and persevering interest was also taken in the cause by Messrs. Workman and Bowman, proprietors of the *Canadian Courant*, who, in the midst of ridicule and opposition, contended for temperance principles, and kept the columns

of their journal open for reports and extracts on the subject.

There has been some dispute as to which society was first organized in Canada, and it is believed the Montreal Society carries off the palm. Dr. Schofield of Bastard contends (in a late communication) that he organized the first society, June 10, 1828; but the following authentic report will settle the point:—

“According to intimation, given in the public papers, a considerable number of persons convened in St. Andrew’s Church, St. Peter’s Street, on the evening of June 9, 1828.—After some statements on the subject of intemperance by the Rev. J. S. Christmas, the following preamble was submitted, and signed on the spot by 29 persons of different religious denominations.

PREAMBLE.

“We the subscribers, in view of the many evils resulting from the use of distilled spirits, do hereby promise, that we will entirely abstain from their use, except as a medicine, that we will banish them from our families, that we will not give them to persons employed by us; and that we will use our influence in discouraging their use among our friends.”

The following constitution was then unanimously adopted by the subscribers, viz.:—

CONSTITUTION.

Art. I. This Society shall be called the Montreal Society for the Promotion of Temperance.

Art. II. Every person who subscribes the foregoing preamble and pays 2s. 6d. per annum shall be considered a member of this society.

Art. III. The obligation contained in the foregoing

preamble shall be considered binding so long as any person allows his name to stand among the subscribers.

Art. IV. The Officers of the Society shall be a President, Vice-Presidents, Treasurer, Secretary, and a Committee of eight members.

Art. V. The Officers of the Society shall be *ex officio* members of the Committee.

Art. VI. The duty of the Committee shall be to meet at least once quarterly, to fill such vacancies as may occur in the number till the annual meeting—to add to their number if found expedient—to collect facts and statistics relating to intemperance—to promote the formation of branch societies—to appeal to the sense of the community by the publication of statements, addresses, and whatever may enlighten and correct the public mind on the subject.

Art. VII. There shall be an annual meeting of this society at such time and place as the Committee shall decide, when a report shall be presented.

Art. VIII. There shall be no alteration in any of the articles of this constitution, except by a vote of two-thirds of the members present at a general meeting.

In the year 1829, we find notices of the organization of the following:—Beverly & Ancaster, and Stoney Creek.

1830.—Glandford, Trafalgar, Belleville, Toronto, Hamilton, Clinton, Ancaster, Thorold, Adolphustown, Cavan, Merrickville, Pelham, Nissouri, London, Ernest Town, Hallowell, Ottawa, Port Hope, Consecon, Kitley, Queen Street, Newmarket, Colborne, Wellington, North Gower, Sidney, Cornwall, Malahide, Union-street, Howard, Reach, Smithville, London Village,

Whitby, Blenheim & Burford, Ameliasburgh, Oxford, Esquesing, Churchville, Albion, North Gwillimbury, Pickering, Nelson, and York.

1831.—Dunnville, Matilda, Richmond Hill, Queenston, Sombra and Don, Humber, Yonge Street, Saltfleet, Guelph, Streetsville, Millbrook, Simcoe, Gosfield, Richmond, Peterborough, Middlesex County, Camden, Blenheim and Wilmot, Cobourg, Grafton Yonge Street, Smith's Falls, Kingston, Murray, Mississippi, Esquesing and Erin Union, Mount Pleasant, Grimsby Gore.

1832.—Darlington, Elizabethtown, Scarboro', Perth, Norwich, East Flamborough, Eramosa, Elizabethtown Union.

At this period there were about 100 societies in Upper Canada, and a membership of 10,000 persons,—mostly enjoying the public support, and being in a flourishing condition,—while twelve newspapers lent their aid to the advance of temperance principles.

The precise dates of organization of the Societies in Lower Canada cannot now be ascertained. During the foregoing period, the following places had such organizations, and were found engaged in the work of reformation, viz.: Montreal, Shefford, Brome, Huntingdon, Frost

Village, Stukely, Farnham, Laprairie, Lacole, Lachute, Noyan, St. Armand's, Dunham, Sagersfield, Quebec, Sherbrooke, Bolton, Godmanchester, St. Andrews, Georgeville, Russeltown, Napierville, and Granby.

St. James Street Temperance Association, connected with the *American Presbyterian Church* in Montreal, was first organized, early in 1831, by Rev. G. W. Perkins, on the moderate principle. During the cholera of 1832, out of 80 members only *one* died of that disease. The society was re-organized on the teetotal principle, March 17, 1834: nine years afterwards, in September, 1843, there were 320 names on the book, after which date nothing appears to have been done.

The Young Men's Society, organized Nov. 20, 1831, enjoyed a season of great prosperity; but yet we find that, at the date of their second annual meeting, January 1, 1834, they numbered only 357; they continued, nevertheless, to make considerable effort, and were instrumental in saving some "as brands out of the fire."

The early attention of the Montreal Society appears to have been directed to the employment of the press, as the most suitable means of

disseminating truth on the question : hence, through the public papers, the circulation of tracts, and especially an extensive distribution of their *Appeal*, they endeavoured to enlighten the public mind, to fix public attention, and bring the public eye to look at the monster evil, Intemperance. Comparatively little progress, however, was made, until after the saddening effects of the two choleras had passed away. Three hundred and ninety had signed the pledge at the close of 1832 ; but from December 26 of that year, to January 24, 1835, a period of three years, only 56 persons had joined : indeed, there was a general defection in the temperance ranks, and hundreds mourned over the low state of the cause.

The first Provincial Temperance Convention for Lower Canada, was held in the Baptist Chapel, Montreal, February 26, 1834. Present—22 ministers, 28 doctors, and 40 other gentlemen. Twenty-seven societies reported 4250 members.

In March, 1835, the Prospectus of the *Canada Temperance Advocate* was extensively circulated, and in May of that year, the first number appeared : it is now in its 13th volume. In March, 1836, the Toronto Society brought out

the *Temperance Record*, which was published for about two years, and did good service in the cause.

On the 15th day of June, 1835, the first Total Abstinence Society in Canada was formed at St. Catherine's, in the Gore District, when upwards of 40 signatures were obtained. In August of this year, the *Advocate* says, "A new Montreal Society is about being formed, in which it is intended to unite the Old Society, the Young Men's Society, and the Ladies' Society—this latter to be a Branch Association;" and accordingly, on the 22d day of October following, the newly organized Montreal Society for the promotion of Temperance, adopted the teetotal principle, conjointly with the moderate system. The able assistance of the Rev. Dr. Edwards, and E. C. Delevan, Esq., was secured on this occasion, rendering the meeting one of unusual interest—the Rev. W. Lord presided. After September 1, 1837, names were received to the teetotal pledge only.

A Convention was held at Montreal, 23d of February, 1836. The following abstract from the report of its proceedings, will show the state of the cause at this period:—Number of Socie-

ties reported, 30 ; Ordinary Members, 4751 ; Total Abstinence do., 764 ; Expelled, 205 ; Withdrawn or Removed, 272 ; Taverns, 358 ; Stores Selling Liquor, 207 ; Temperance Inns or Stores, 34 ; Distilleries or Breweries at Date of Formation, 43 ; Ditto now, 21.

This is a condensed review of the various reports made to the Committee, showing in round numbers about 5500 members of the Temperance Society in the Districts from which reports have been received. A number of the Societies state that they have not adopted the total abstinence pledge yet, though many of their members act upon that principle. And several other reports mention an intention to adopt this pledge. Some Societies report a good many drunkards reclaimed, and more saved who were fast verging towards intemperance. Other Societies, however, complain that they have not been very successful in reclaiming drunkards, which they attribute to their not excluding fermented liquors in their pledge. From many of the Societies no returns of drunkards reclaimed have been made ; the number mentioned by those which have made returns of confirmed drunkards who have been reclaimed is 84.

The first Seignorial Temperance Convention was held at Sagersfield, March 11, 1836.

Another Convention was held at Toronto on the 28th September, 1836, when were present delegates from thirteen societies. A resolution was then passed to form a Provincial Society. At the first annual meeting of the Montreal Society for the Promotion of Temperance, held February 14, 1837, it was stated that during the past year 65,000 publications of various kinds had been circulated. The first Temperance Soirée was held on the evening of St. Andrew's Day. Messrs. William Addy and A. Stevenson had abandoned the sale of intoxicating drinks. Mr. Elliott was the first agent employed. Active measures were in contemplation for the wider spread of light on the subject.

The next Convention was held at Montreal, July 5, 1837, when a constitution for the Lower Canada Total Abstinence Society was adopted; 27 societies were represented having a membership equal to 4,859.

The first extensive mercantile houses which abandoned the traffic in intoxicating liquors was that of Messrs. J. & J. Dougall, Amherstburgh, and J. G. Parker, of Kingston. This year the

Canada Temperance Advocate became exclusively devoted to the advocacy of *Total Abstinence*.

The month of August was rendered remarkable by the arrival of a temperance ship in the port of Montreal, whose commander, Captain Henry Hudson, a teetotaler, had been instrumental in adding no fewer than 226 to the Society. He was presented with a beautiful silver medal "in grateful acknowledgment of his exertions."

1838.—This year the name of the Montreal Society was changed as it now stands. The report notes the large circulation of publications—the holding of thirty-two public meetings, at one of which the Rev. Robert Baird, the celebrated European traveller and missionary, attended, and gave a history of the cause in Denmark, Sweden, Prussia, Poland, Holland, and Belgium.

A correspondent of the *Advocate* writes:—

Having recently travelled through the entire length of the Upper Province, I am able to state, from personal observation, much that must be interesting to every well-wisher of the country. The recent political troubles have grievously interrupted and retarded the Temperance Reformation; and habits of drinking, with their long train of attendant evils, such as drunkenness, quarrelling,

profanity, idleness, disease, poverty, &c. &c., have fearfully increased. The distilleries (those work-shops of death) are generally kept going night and day—Sundays not excepted—without being able to supply the demand for whiskey. The stock of imported liquors is nearly exhausted, and the prices of all kinds have materially advanced.

The bar-rooms, grog-shops, and groceries (of which very great numbers have been licensed every where), are generally thronged with comers and goers, somewhat after the fashion of bee-hives; and in almost every town and village bruised faces, blackened eyes, reeling steps, blasphemous oaths, with all the other usual accompaniments of furious or maudling drunkenness, are familiar objects of contemplation. Multitudes of those who used to be called temperance men have broken their pledge, and the greater part of the drunkards who had been reclaimed by long and earnest temperance efforts, and whose reformation was matter of rejoicing and exultation to us, have fallen away in the general flood of intemperance, and “returned like the dog to his vomit, and the sow to her wallowing in the mire.” In fact, the Canadas through all their borders are invaded by a most subtle, merciless, and formidable enemy, which, instead of being met and repelled at every point by the courage and patriotism of our people as other invaders have been, is permitted to enter freely and range through the length and breadth of the land, withering the energies and industry of the people, prostrating morals and religion, and polluting social intercourse and domestic happiness. This enemy is intemperance.

Upon the whole, I am inclined to think from what I have recently witnessed, and in part detailed above, that we must change our plan of operations in some essential respects. We must lay our foundations deeper, by setting that mighty engine the press more extensively to work. We have hitherto been, perhaps, too anxious to swell the number of pledged members of the Temperance Society, and have induced many, in the enthusiasm

attendant upon public meetings, to enrol their names, who, having no strength in themselves, fall before the temptations that continually beset them, and thus cause the name of temperance societies to be a jest and a bye-word. It would, I think, be better to direct our chief attention to introduce the undeniable truths elicited by temperance investigations to the notice of every family in the country, to pervade the whole land with appeals to the common sense and Christian benevolence of the people, and to awaken every man's conscience to a sense of his responsibility in this matter, in order that the dominion of intemperance might be universally undermined, so that when it did fall, the fall might be great.

1839.—“ Ever since the alarm of civil war was sounded amongst us,” says the Editor of the *Advocate*, “ men have shown a disposition to throw off restraint, and have been indifferent, if not inimical, to every thing calculated to bridle their passions. The temperance pledge was thrown aside in the first place, and this was only opening the door to farther licentiousness. The consequences were dreadful. But the very excess of the evil had a tendency to open men's eyes, and a more correct state of feeling on the matter soon took place. Temperance societies are beginning to resume their suspended operations; from various parts in the country we hear of meetings, or are requested to attend them. Moreover, the very great intemperance which prevailed amongst the Volunteers, has produced, amongst the sober and thinking part of the community, a more favourable feeling to the temperance organizations than before.”

In the spring, the friends of the cause began again to lift up their heads and consider new plans of usefulness—and in this they were much cheered and encouraged by reports of the astonishing success of Father Mathew's efforts in Ireland. In imitation of whom the Rev. P. Phelan, of this city, and the Rev. C. Chiniquy, of Beauport, followed by others, established temperance societies amongst the Irish and French Canadian population in this province, which soon enrolled many thousands, and exerted an extraordinary influence in rendering drinking usages unpopular, and diminishing intemperance amongst the masses; whilst the celebrated Mr. Buckingham in his travels through this country, endeavoured to enlighten the higher classes upon the same subject.

The price of the *Advocate* was this year reduced one-half, and its circulation doubled. Mr. William Morton was employed as a city agent; members of committee laboured as travelling lecturers, and public meetings, soirées, and pleasure trips, contributed each in their turn to the advancement of the cause.

To leaven the public mind as speedily and extensively as possible, the committee resolved

to supply every minister of religion and school teacher in Canada with the *Temperance Advocate* free of expense, an effort which was kept up for about five years, to the extent of from 1200 to 3000 copies annually.

A correspondent writes—"In many places a sense of the necessity of making some effort to stop the further progress of intemperance prevails. In Port Hope, for instance, there are nine distilleries in active operation; some friends of the cause are labouring to remedy the grievous evils, growing out of the use of intoxicating drinks, by which they are on all sides surrounded. In Cobourg a good influence emanates from the Upper Canada Academy, as many of the teachers and students in that institution, act upon total abstinence principles. In Toronto, the Rev. Mr. Roaf, an early and unflinching teetotaler, is anxious to raise up among the conflicting parties that wreck the peace of Upper Canada, 'a Temperance party,' which it is to be hoped will one day swallow up all others. In London, which is another centre of influence, one of the principal stores abstains from the liquor trade from conscientious motives; and several individuals take an interest in the Temperance Reformation. In the Western District, the principal stores in Amherstburgh, Windsor, Chatham, the St. Clair, and Sarnia, are all conducted on total abstinence principles; and if

it were not for the example of drunkenness set by many of those who should be a pattern to the people, the District would very soon be reformed. In many parts of the Western and London Districts, particularly on the Talbot Road, it is rare to find a tavern ; but, instead, the traveller will find very good houses of entertainment, as they are called, which furnish food and accommodation, but sell no liquor."

The Annual Report of the Montreal Society says—"The Committee recognize the St. James Street Temperance Association as a useful auxiliary in this good cause. During the past year this association has distributed 1020 copies of the *Advocate*, and also obtained several signatures to the teetotal pledge. They also feel bound to acknowledge the increasing co-operation of ministers of religion throughout this, but especially in the Upper Province. The Committee are aware that ministers are pressed with a variety of objects, and that they have important plans of their own for their labours, but still cannot but regret that, in some instances, they have omitted precious opportunities of lending a helping hand to the great enterprise of temperance."

1840.—Upon the Union of the Provinces, the Montreal committee, finding their opportunities and responsibilities alike increased, resolved upon several great efforts, viz. : first, to call a Conven-

tion of all the societies in the United Province, in order to ascertain present strength ; second, to supply at a very low price, as far as practicable, every society, and through them, every magistrate, member of Parliament, minister of religion, and school teacher, with a copy of the celebrated temperance work, *Anti-Bacchus* ; and third, to send lecturing agents to visit every township in the land, with a view of reviving old societies and forming new ones.

The Convention was held in the month of June, and ninety-one societies, numbering 13,618 members (teetotalers), were reported. At the same time it was estimated that, including societies which did not report, and Roman Catholic societies, there were about 30,000 teetotalers in the United Province. The number in the Montreal Society being nearly a tenth of the whole.

In this year the Roman Catholic societies throughout the country, were very successful. A few extracts will show :—

“ At the first quarterly meeting, the Rev. P. Phelan, president, delivered a very eloquent address to a large audience. He stated, that though the institution had only been in existence three months, the number of members was 1508—of whom, upon the most careful investiga-

tion, he could only learn that twenty had violated their pledge, and they had all confessed their error with tears, and promised to be teetotalers in future, with the exception of one man, who he understood had gone to Boston. The good fruits of this great and holy enterprise was already conspicuous. Tradesmen who before had squandered their week's wages in drunkenness and debauchery, on Saturday night and Sunday, abused their wives when they came home, and been sick all Monday, Tuesday, and perhaps Wednesday, were now working diligently from Monday morning to Saturday night, and bringing home their earnings to a happy family, so that comfortable clothing, children going to school, and a good joint of meat at table could now be seen, where there was nothing but rags, idleness, and starvation a short time ago. Indeed, master workmen could now get as much work done by seven men as they could before by thirty, and the men were saving money fast. 'Yet,' added he, 'there are some among you (agents of the Devil he might call them) who tried to oppose this holy cause of Temperance; who tempted the members to break their pledge, and rejoiced if they succeeded. But his hearers were not to blame these men too much, seeing they were instigated by the Devil, who was too ugly and loathsome to appear upon earth himself, and therefore employed agents to do his work. They were rather to pray that these men might be turned from the error of their

ways.' He also exhorted these men to take the counsel which Gamaliel gave to the Scribes and Pharisees: 'For if this work be of men, it will come to nought; but if of God, they could not overthrow it.' At the close of the meeting 29 new members were added, making the whole number 1537."

The Editor of a French paper, dated 12th August, thus writes:—"For some time past the worthy Curé of Beauport has laboured not only to inspire his parishioners with a taste for temperate habits, but to enlist them in the sacred and patriotic crusade which is already carried on by other apostles of Temperance in different parts of the world. His zealous efforts had been so far successful that the society of Beauport counted 100 members, when on Sunday, the 2d August, the interesting spectacle was beheld of 250 persons presenting themselves to take the pledge and be admitted into the society. It would be difficult to calculate the immense good which is effected by those who range themselves under the Temperance banner. It is not themselves and families alone who are benefitted—their example and exhortations will gradually spread temperance principles around them, and the large sums expended for poisonous drinks may be employed in the education of youth; we shall then see schools erected in place of taverns. We can cite three parishes in the district of Québec which show that education keeps pace with temperance. First,

Beauport, where, since temperance has flourished, six schools, attended by 289 children, have sprung up. Second, St. Gervais, where there is also a Temperance Society and twelve schools. And third, L'Isle Verte, which has always been famous for the temperance of its inhabitants and where education prospers. The reason is plain. We know by careful calculations that the money expended for intoxicating drinks in each parish may be estimated, on the average, at £1500 per annum. Let this sum be economised, and even a part of it will be enough to support education without in any respect diminishing the comfort of the people, or taking away from them any thing that is necessary or useful. It is with temperance, however, as it is with all other social improvements—it needs the aid of public opinion, and the best means of turning that opinion into the desired channel is association. Let those then who desire the happiness—the regeneration of their country, hasten to form Temperance Societies after the example of Beauport and St. Gervais, and they will merit the title of benefactors of their race.”

“Intoxicating drinks did not cost the parish of Beauport less than £1800 to £2000 last year; and this year there will not certainly be £100 spent for them. The good which results from this salutary reform is incalculable in every point of view. To give you an idea of it, I may mention, that in 1838 the *habitans* had only the means of instructing twenty-five or thirty chil-

dren in a miserable school; whilst now they sustain by £300 of voluntary subscriptions, six good schools, in which 300 children receive instruction suitable to their condition."

"At a later date, the Rev. Mr. Baillargeon, Parish Priest of Quebec, established a society, which was joined on the first day by seventy-eight of the most respectable men of the city, and has since increased rapidly. Great interest is manifested in it generally. A flourishing society has been established by the Priest of St. Rocque; and at L'Ange Gardien the society is composed of nearly the whole parish. Mr. Chiniquy preached in the parish of St. Joachim upon Temperance, and nothing could exceed the alacrity with which the people came forward to form a society. There are four other parishes in the District of Quebec where societies are formed. In the District of Montreal there is, besides the Montreal Society, one at St. John's, which is doing much good; and the Priests of Terrebonne and Two Mountains are about to establish societies with excellent prospects of success."

"The number of members added to the Montreal Society during this year is 402, exclusive of 168 soldiers who were admitted as a branch society. The Committee have also much satisfaction in stating that an impulse has been received from a heretofore unexpected quarter, namely, our brethren of French origin, whose attention has been turned to the subject of Tem-

perance by the Bishop of Nancy and some other ecclesiastics. The lectures and exhortations of these influential men, have resulted in the formation of a well organized society of nearly 3000 members in this city, the influence and example of which are felt and imitated in the country places around. This society, like the last, is not teetotal, but it has had the effect to render drinking less reputable, and greatly to diminish the quantity of liquor consumed in the mean time; and ultimately, we trust, it will lead to the adoption of total abstinence principles. Never before in the history of the world has the spectacle been seen of a reformation commenced feebly and doubtingly in an obscure part of the world, opposed by all the influence of rank, fashion, and wealth, as well as by the appetites, habits, and supposed pecuniary interests of mankind, and yet making way of itself against all opposition, until in the short space of thirteen or fourteen years, it has changed the character and destiny of nations, and commanded the attention and respect of the world. Truly may we say, the finger of God is here; for without his blessing this cause could never have so prospered, but must have been extinguished in its first feeble beginnings."

1841-2.—The size of the *Advocate* was doubled, and departments for Education, Agriculture and News, added to the usual amount of

temperance matter; a measure which unquestionably met with general approbation, for although the price was doubled, the paid circulation increased about fifty per cent. And we may here state that, including the *Advocate* and 2000 copies of *Antibacchus*, upwards of two million of pages of temperance documents were circulated during this year.

In the spring of this year the Rev. James Caughey communicated an impetus to the Temperance reformation in this city, which will not soon be forgotten, and induced many hundreds to take the pledge. At one of his meetings 215 signed. The Victoria Temperance Society for the reformation of drunkards, was also established this year and became very efficient, especially in holding meetings in the suburbs, and sending deputations to different parts of the country; the tour undertaken by two of them, will long be remembered.

In June the first united Canadian Convention was held in Montreal—21 delegates present. The following important resolutions were adopted:—

“That this Convention considers it to be inconsistent with their pledge, for members of

Temperance Societies knowingly to sell grain to distillers or brewers to be made into intoxicating liquors, or to rent places for the manufacture or sale of such liquors, and that they earnestly recommend the subject to the consideration of Temperance Societies throughout the Province.

“That this Convention strongly urges upon Temperance Associations, the necessity of establishing Temperance Hotels in all sections of the Province, and recommends all persons friendly to the cause of morality and temperance, to support them to the utmost of their power, in preference to places where intoxicating drinks are sold.

“That contemplating the influence which office-bearers of churches have in those congregations to which they are attached, we deem it their duty to discountenance the use of intoxicating liquors by their precept and example; and that the various Temperance Societies within whose sphere of operations such official members reside, be earnestly requested to direct their attention to this matter.

“That this Convention is of opinion, that the manufacture, sale, and habitual use of intoxicating liquors, is inconsistent with Christian duty; and would respectfully recommend to the churches of this country the careful and immediate consideration of this matter.

“That the importance of imbuing the young with temperance principles, calls for the most

strenuous exertions on the part of temperance associations, to secure the co-operation of teachers of youth; and that this Convention do solemnly appeal to the teachers of week day and Sabbath schools, of all denominations, to inculcate temperance principles upon the children of their charge: and more especially, when practicable, to form Juvenile Temperance Associations.

“That in places where temperance stores and groceries are established, it is at variance with the spirit of our pledge, for teetotalers to patronise establishments which sell intoxicating drinks.

“That the practice of licensing the traffic in intoxicating drinks, is an attempt to guard with the sanction of law and authority, a business which is, in the opinion of this Convention, producing greater evils in society than all the crimes which are prohibited in the statute book put together, and therefore ought to be abolished.”

The reports were from 91 societies, giving the following items of information:—13,618 members; 171 distilleries and breweries; 1,229 licensed places for the sale of liquors; 341 unlicensed places; 57 magistrates in traffic; 2,423 drunkards; 503 ditto reclaimed. The committee, to whom was entrusted the duty of pre-

senting a digest of these reports, state as follows:—

1st. On the agreement of the Reports respecting the *bad* effects resulting from the use of intoxicating drinks. In all the places from which testimony is received, the use of the poison is followed by part, or all of the following catalogue of calamities, viz.: severe accidents; profanity; disease; Sabbath breaking; domestic misery; lawsuits; the banishment of widows and children from their homes to satisfy the claims of the tavern-keeper; suicide; insanity; murder; neglect of family religion; desertion of the sanctuary; the loss of valuable life; and wretchedness perpetuated to the third and fourth generation.

From the reports it appears that seventy-six persons, some in high and useful stations, have gone down to the drunkard's grave, during the past year. Three of these were *burnt to death*, while intoxicated; several were frozen to death; several drowned; and others carried off by the drunkard's perpetual terror, delirium tremens. Could we publish the sad story of each of these 76 persons, who that read it would again lift the intoxicating cup? Tremendous as these consequences are, in their nature as well as extent, the half has not been told. Many of the Reports, with a modesty for which our opponents must give us praise, in stating the evil results of the drinking system, say, "it were perhaps in-

vidious to state particulars ;" and in many instances no records had been kept, so that *correct* statistics of the ravages of intoxicating liquors cannot be obtained until the light of the last day disclose them.

2d. On the good results of Total Abstinence, the Reports are equally unanimous. They all agree in saying that total abstinence is infinitely better than the drinking system. A general impression is gaining ground in favour of the cause. The higher classes begin to regard it with respect. The consumption of intoxicating liquor is greatly diminished. Taverns are abandoned for want of business. Domestic comfort is in many instances restored and increased. A taste for rational improvement is manifested by hundreds who were apparently lost to themselves and the world. Many confirmed inebriates have been hopefully rescued from the jaws of death. Farmers are using less of the poison in the working of their farms, and a desire begins to be manifested to obtain workmen who totally abstain from the obnoxious article. In several places the people have called for, and there have been established, Temperance Houses of entertainment, where alcohol cannot be bought in any of its destructive compounds.

A very great improvement is noticed in many places on the days of election; there is less rioting and drunkenness. Many have commenced lives of piety, being first moved thereto, after the sin and folly of intemperance had been

demonstrated to their minds. Families once distracted and impoverished, are now enjoying peace and plenty. Several distilleries have been closed as useless and hurtful. Many ministers of the Gospel, formerly opposed, have joined our ranks, and like Paul, now preach the truth they once persecuted. In some congregations an ardent desire is expressed to obtain unfermented pure juice of the grape for the communion. A determination has been formed in many places to inquire into the present system of license. It would appear that the sale of intoxicating drinks is not necessary to public health, and experience shows that to license men to vend "ardent spirits," &c., is to hire them to make drunkards, and spread poverty, wretchedness and crime over the land. The minds of youth are impressed with the folly and danger of drinking; this is esteemed in some places one of the best results of the efforts in behalf of temperance. Another good result frequently mentioned in the Reports is, that some who were once drunkards have become successful advocates of total abstinence. These are the men that *can* speak, and therefore they are the men that *ought* to be heard. The traffic is becoming disreputable. In many places where intemperance once reigned in its worst form, there is observed a new and increasing attention to the worship of God in the church. There is not one Report but contains evidence of the good which our principles have effected. Civil,

moral, and religious improvement follow certainly and speedily in the train of our exertions. But if our principles were not good, these good results could not attend them.

Two or three extracts from agents' reports, will show the general state of the cause throughout the country :—

“My second temperance tour through the Eastern Townships has been completed with considerable satisfaction to myself, and in some instances given an impetus to the good cause, which it is hoped will be followed up by energetic plans and efforts on the part of the officers of societies. Returned after an absence of 20 days, having travelled 330 miles, visited 23 places, held 21 public meetings, delivered 27 addresses and lectures, obtained 433 names to the teetotal pledge, originated 11 societies, procured 11 subscribers to the *Advocate*, and circulated a large quantity of temperance tracts and *Advocates*. I found it extremely hard to induce *moderationists* to give up their *brandied* wines, home-brewed beer, and cider. Many persons in the townships are making drunkards without license. This outrage upon the laws must not be allowed. Where in former days in the County of Stanstead were 27 distilleries and breweries, there is now but *one*, and that conducted by a *Christian*! In another place, a member of a church keeps a tavern.”

"I have now completed my tour through the Prince Edward District, during which I have held 24 meetings, seen 275 persons sign the pledge of total abstinence, and obtained 26 new subscribers to the *Advocate*, exclusive of some who sent through the Post Office, and others who will soon send. It is now just two years since societies were first formed in this District on total abstinence principles. At present the old ground of abstinence from distilled spirits only, is almost totally abandoned; there is not, I believe, one organized society on this principle, and but about 150 scattered members. Nearly all the friends of our cause, although admitting that a great amount of good has resulted from the operation of the old system, feel convinced of the propriety of greater self-denial in order to reclaim the intemperate, and save the rising generation. The reformation, I am convinced, is steadily gaining ground among all classes. All the ministers of the three branches of Methodists, eight in number, in the District, are teetotalers; and are advocating the cause more or less. The same remarks will apply to the Presbyterians. The ministers of the Quakers, particularly the orthodox, are also friendly to the cause, but from their peculiar ecclesiastical polity, or perhaps other views, their members, generally, decline enrolling themselves. The same remarks will nearly apply to the Disciples, a kind of Baptists, a small but respectable society of which exists here. Every physician in

the district appears to be convinced of the propriety of total abstinence. Upon the whole I may say, there is more enlightened, zealous action on the subject, than at any former period ; and that the small District of Prince Edward, containing only a population of 14,000 souls, but having in its borders 1800 pledged total abstinence members, exclusive of those on the old pledge, is among the foremost in the cause of Temperance."

The result of the agencies employed in 1841-2, was 710 places visited, 723 addresses delivered, 80 societies organized, and about 15,500 members added.

1842-3.—In the spring of 1842, to meet the increasing demand for the *Advocate*, the committee resolved to issue it twice a month instead of once as previously ; and in addition to the gratuitous distribution within the province, 400 of the most influential clergymen of different denominations in Great Britain were, by a special donation, supplied for a year.

The first Juvenile Temperance Pic-nic was enjoyed this year by a cold water army of about 2000 children. It was a delightful occasion, and has been renewed every summer since. A tem-

perance public-house was established by Mr. Meyers, about this time.

A simultaneous prayer meeting for the Divine blessing on the temperance cause, was held in various places in the month of December, 1842, which, it is believed, did much to awaken a sense of responsibility.

The Annual Report of the Montreal Society says, "The several agencies in progress, all terminated on or before the 1st of April last, and the immediate results, as far as known, were as follow:—480 places visited, 500 addresses delivered, 80 societies organized, and about 10,000 members added to the different societies throughout the Province. Two of the agents were re-engaged for the summer months, but sickness prevented the Rev. R. Saul from travelling more than seven weeks. Mr. James M'Donald, the other agent, laboured faithfully and efficiently for seven months, and reports the following results:—140 places visited, 133 addresses delivered, and 2,810 signatures to the pledge obtained. The Victoria Society of Montreal, sent a delegation to Western Canada last spring, which was eminently blessed, and was afterwards extended to the Eastern Townships,

and produced in all, the following results, viz.:—90 places visited, and 2,759 members added to the societies. Lastly, the Recording Secretary and agent of the Montreal Temperance Society, proceeded, about two months ago, to Canada West, on a lecturing and collecting tour, which, notwithstanding the peculiarly unfavourable times, has proved that the sympathies of a large portion of the people of Canada are actively enlisted in the Temperance cause. His mission has resulted as follows :—Distance travelled, 1,374 miles ; 77 addresses delivered to about 10,500 persons ; over a thousand names obtained to the pledge ; collections at meetings, and donations received, £134 6s. 6d. ; on account of arrears, stock, and *Advocate*, £108, 13s. 9d. We have thus to report, as the immediate result of agencies, undertaken in this great cause, during a period of about eighteen months—840 meetings held, and 17,000 members enrolled in the armies of Total Abstinence. Of the above agencies, some were undertaken by ministers who volunteered their gratuitous services in the cause ; and the Temperance Societies of the Niagara District have, to their honour, maintained an agent in the field for a great

part of the year, whose labours, in connexion with former efforts in that District, have resulted in the establishment of 47 Societies, embracing 7,000 members. The Irish Roman Catholic Society numbers 5,400—2,750 of whom are teetotalers. The Society lately formed by the Roman Catholic Bishop numbers 1,400, all teetotalers, and in some French Canadian parishes, the progress is even more striking: in that of *Rigaud*, for instance, we are informed there are 2,600 teetotalers.—The result of all these movements and influences, and many others which we have not space to mention, has been most cheering. A year ago, the estimated number of teetotalers in the country was 30,000; at the beginning of this winter the estimate was, upon the best information we could collect, 100,000! and as the cause has been making rapid progress since, and as every person gained naturally influences others, we may conclude that it is much more numerous now, and likely to increase rapidly."

1843-4.—The cause advanced steadily this year, as will be seen by the extracts from reports below:—

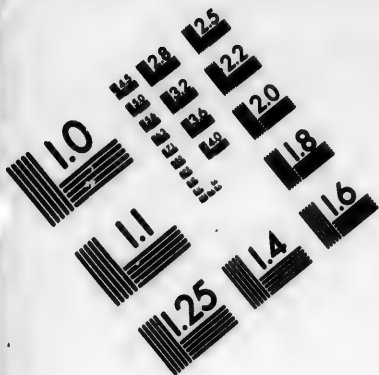
"Although recognising to the full extent the

importance of employing the living voice in disseminating Temperance principles," says the parent Society, "the Committee have been unable from pecuniary embarrassments to keep even a single labourer permanently in the field, although that field be the extensive and important Province of Canada. But this great deficiency has been in part remedied by the employment of agents by several of the District Unions. The Niagara District Union has, for instance, the high honour of having employed an Agent (Mr. De Bois) for the whole year; the Toronto Society has employed Mr. Bungay to visit the Home District; the Newcastle District has engaged the labours of Mr. Cleghorn; the Gore District has been visited by Mr. M'Kay, and various other Districts have employed labourers for some part of the year. In addition to which efforts, this Society sent forth their Recording Secretary, to traverse the whole Western Province on a lecturing and collecting tour, which occupied three months, and in which he delivered 151 addresses and lectures, travelled 2,205 miles, often in very bad roads, visited 170 societies, obtained 1,627 subscribers to the pledge, and 623 for the *Advocate*." He says—

"At no former period in the history of teetotalism in Canada, could it be said—'we are a hundred and twenty thousand strong,' yet this may safely be affirmed now. The influence of so large a body, pledged to entire abstinence from alcoholic drinks, is sensibly felt and pal-

pably plain; else why, I ask, do those who refuse to join us—instead of denouncing us as ultraists, or pretending pity for our insane attempts at the final overthrow of the *demon's reign*—offer a variety of flimsy excuses, objections which have been a thousand times refuted, and then close by saying, 'It is a good cause, I wish it well, but my mind is not yet made up to join.' Yes, well may our conquering hosts exult, whether retrospectively or prospectively, contemplating the work to be accomplished or already done. Oh! the multitude of broken hearts now bound up—starving, ragged and ignorant children now provided for—wretched homes made comfortable—ruined characters regained—shaken constitutions restored—prostrated energies quickened—seared consciences convinced—hard hearts melted—many, very many who were far off, have been, from a change of circumstances and associations effected through the adoption of the pledge, brought nigh, and are now 'rejoicing in hope of the glory of God.' And what a prospect lies before us, even 'an open door which no man can shut,' nay, nor the 'gates of hell' shall not be able to prevail against us while the God of Jacob is our trust, and the Lion of the tribe of Judah is on our side. I would not be understood to say that all our societies are prospering, but I do say the majority are. The systematic and well executed arrangements of most of them produce a two-fold effect: first, the stability of





the members; secondly, augmenting the force; while a few are languishing for want of employing the legitimate and successful means of healthy agitation. The reformation of drunkards still goes on, and a goodly number of them are thoroughly reformed, by the grace of God regenerating their hearts. I believe about 250 drunkards were induced to join at my meetings, and some of them desperate cases. I generally proposed four conditions, upon compliance with which were guaranteed to them, improved circumstances, health of body, and stability, viz.:—

1. Give your name cheerfully.
2. Go straight home, find a secret place, and pray, ‘Lord, help me to keep my pledge.’
3. When the appetite craves, drink milk and water mixed, or water only.
4. Always pass on the opposite side from the tavern.

Ignorance prevails to a great extent both with reference to the enormity and extent of the evil of intemperance. I endeavoured to prove it to be an unnatural habit and sin, formed and cherished contrary to the design of our Creator, and with an utter disregard and contempt for pecuniary means, domestic claims, bodily health, peace of conscience! a judgment day!! and a burning hell!!! And further, that few other evils, temporal, physical or moral, but would be easily, naturally, and fearfully aggravated by this evil. It befools the wise, enervates the strong, degrades the noble, desecrates that hallowed shrine of Divinity, *the believer’s heart*, outlaws all moral laws, and bids defiance to High

Heaven! Surely hell is its birth-place and the devil its progenitor. 'Fools make a mock at sin,' and no wonder: but how can temperance men treat with levity and indifference, a subject, the transcendant importance of which consists in the fact, that '*drunkenness*' is a damning sin.

"It is a cheering fact, that *all the ministers* of the Upper Canada Conference and Episcopal Methodists—a majority of the British Wesleyans, New Connexion and Primitive Methodists, also of the Baptist, Congregational and United Secession Church Ministers, are teetotalers. A larger number of members of churches are now united with us—the remainder will also, it is to be hoped, join in the course of a short time. A Provincial Convention is highly approved of. A Provincial Union is also recommended to be formed at the Convention, embracing the interests of the whole Province, having a large general committee, and a smaller executive committee, who might publish the *Advocate*, employ a Provincial agent, and if possible obtain Dr. Sewell's plates, to be suspended in every public Institution, Academy, and College in Canada."

"During my tour through the Home District," says another agent, "I have visited thirty-two societies, which embrace 7,256 members; I have travelled 300 miles, delivered 33 addresses, addressed about 6000 persons, and received 427 names to the pledge. Several societies, for the want of efficient lecturers, are declining sadly,

and some have been entirely broken up and deserted; but, I believe, failures have occurred only where the moderation and total abstinence pledges entered into partnership. In the township of Whitby, the Rev. Mr. Thornton's active, able, and efficient exertions, have been eminently successful, and his name is associated with many grateful recollections. The labours of Mr. Lamb, J. Ketchum, the Rev. J. Roaf, the Rev. J. Wilkinson, and others, are appreciated in the country as well as in the city, and their self-sacrificing efforts have accomplished an incalculable amount of good."

1844-5.—A Provincial Temperance Convention, called by the Montreal Society, was held in June last, but the number of societies that reported was only 116 out of nearly 500, and the Delegates were very few. We give the results of these partial reports in the first column below; and in the second, the results as it was estimated they would have stood had all reported full:—

Result of Reports.		Estimated results for the whole Province.
Number of Teetotalers,	37,838	150,000
Voters,	5,175	15,000
Drunkards,	6,262	50,000
Deaths from intemperance in a year,	269	2,000
Amount of pledges to a Provincial Union, if formed,	£227	£900

One of the chief objects in holding this Convention, was the formation of a Canada Temperance Union; but so great was the difference of opinion on several important points, that the consideration of this business was indefinitely postponed.

The Committee of the Montreal Temperance Society, in the hope of calling more attention to the Temperance cause than has yet been bestowed upon it, took the liberty of presenting an address to the Governor General, which was very graciously received. In the course of conversation with the Committee, His Excellency made some very valuable statements and remarks, which ought not to be lost. In eulogizing Temperance, and showing the uselessness of intoxicating drinks, his Excellency stated, that "during his residence in India there was not a case of drunkenness amongst the native troops, who in fact used no intoxicating drinks, and yet were remarkable for their health, strength and activity. He was also deeply impressed with the importance of the revolution which the Temperance reformation was calculated to produce in every department of social economy."

The Recording Secretary writes:—

"Well may it be inquired, 'Watchman, what

of the night ?' In answering this significant question, permit me to offer some general remarks, and make a few strictures. It will be conceded that from my extensive tours, and favourable opportunities of procuring information, I may arrive at safe conjectures concerning our present position. I suppose we are 150,000 strong, organized in 600 societies; of this number, 60,000 are male adults, 52,000 female adults, and 38,000 juveniles, say from five to sixteen years of age. The Pledge adopted by three-fourths of these societies, is the 'Universal Pledge,' or the one published in the *Advocate*. I would recommend that the remaining one-fourth should adopt the same pledge, to secure uniformity, and also the Constitution of the Montreal Temperance Society, which is at once the most concise and comprehensive. The influence of our extensive operations in the teetotal cause is gradually increasing, although it cannot be denied 'We war against a wily foe, whose business is to kill,'—and who at the present time, under the characters of manufacturers, venders, and users, is doing all within the power of avarice, cupidity, and selfishness, to keep his ground and press for victory."

1845-6.—The Report of the Parent Society this year says—

"The want of a travelling agent for the Province has been less felt on account of the praiseworthy zeal of several District and other Asso-

ciations which have employed agents within their respective localities with much vigour and success. Some of these Districts ought to be particularly distinguished, were it not that such mention of them on our part might appear invidious towards others, who have, perhaps unknown to us, been equally faithful.

"The best thanks of the Committee are due to zealous and indefatigable friends in various parts of the country, who have greatly increased the previous lists from their respective localities. In other places again, a lamentable apathy appears to reign. We would respectfully suggest a plan to our country friends which, where it has been adopted, has worked admirably, viz., to obtain the aid of a Committee of *Ladies* in procuring subscribers for the *Advocate*.

"Reports of other societies in Canada, so far as received, have been published in the *Advocate*, stating that nothing of very marked interest has taken place throughout the country, if we except a remarkable revival in Sherbrooke, Canada East, and the rapid rise of the Independent Order of Rechabites, which, so far as it promotes the temperance cause, is deserving of our best wishes.

"Instead of confining ourselves to speaking and writing against the license system and the traffic, we would earnestly recommend that active efforts be made throughout the length and breadth of the country to supersede them by the establishment of temperance houses, the providing

of hot coffee instead of liquor for travellers, the forming of libraries, reading rooms, debating societies, temperance bands and choirs, and many other profitable, or, at all events, unobjectionable, substitutes for tavern-tipping, and nocturnal orgies. At present the giving up of drinking habits leaves a vacuum difficult to be endured, but in the way above suggested the place would be filled up by what is good, and thus all the ground gained, would be permanently retained."

1846-7.—In consequence of the withdrawal from the field of travelling agents, the sustaining and extending of the cause has devolved on local societies and unions, some of which have for limited periods employed lecturers with considerable advantage. The Montreal Report states—

"The grievous apathy on the part of the public, of which we complain, is also the more unaccountable and distressing, inasmuch as the ravages of intemperance have latterly been peculiarly frequent, and the public are more alive to the evils of drinking, than at any former time, though it is melancholy to add that the only efficient remedy—total abstinence—is almost as unpopular as ever.

"*Canada, East of Montreal*, presents nothing of special interest through the year, with the exception of the continued progress of the Temperance revival in Sherbrooke, which we

rejoice to learn has been followed by a revived state of religion in that quarter.

" *Canada West*.—The following districts have employed travelling agents during the past year with an encouraging measure of success, namely, Gore, Home and Simcoe, Midland, Johnstown, Bathurst, Newcastle.

" In March last, a new organization was commenced at Kingston called a '*Bethel Temperance Society*,' for the purpose of improving the moral condition of the sailors on the great Lakes. We have not heard of the results. In Toronto a new Temperance Hall is in course of erection, the corner stone of which was laid on the 5th October last, with much ceremony, and under very favourable circumstances.

" A Ladies' Auxiliary Society was formed in June last, its object being to reclaim the intemperate, and to relieve the necessities of the reformed inebriate. A visiting committee, consisting of fifteen ladies, was appointed, who divided the city into sections, for the purpose of visiting as many families, shops, &c., as possible. Tracts and *Advocates* have been distributed, and conversations held, which we trust will not be altogether unavailing. The ladies report that they are generally well received, although they also meet with much to discourage them."

Mr. Roblin writes—

" In the order of a kind Providence I arrived home on the 5th March, from a tour of four

months through the Newcastle District, as agent in the temperance cause; during which time I had many very interesting meetings, and was ably assisted by many valuable and able advocates on the platform, and succeeded in obtaining 932 names to the pledge, and collected £15 15s. for the *Advocate*. I could have wished for better success; but when we see an under current at work, and that current set in motion by individuals from whom we would expect better things, we are thankful to the giver of all good for the success that has attended the labours of the temperance friends in that district. The societies are in a healthy state, in general; the districts well organized (at least the front Townships); and the friends appear to be determined to give the enemy no quarter until he is driven from society."

1847.—At Quebec, a very numerous meeting was lately held in the Hall of the Assembly, to receive a plan for renewed action in the Temperance cause. The Secretary read the rules, and submitted plans for the future operations of the Society, the main feature of which is the publication and gratuitous distribution of Temperance tracts—the city and suburbs to be divided into wards—and every family to be furnished by visitors appointed for that purpose. The co-operation of the Ladies was earnestly requested

in this work, and it was hoped that their influence would be powerfully exerted in promoting this effort.

The Montreal Juvenile celebration this year was honoured with the presence of the Governor General, who addressed the children in the most encouraging manner.

In the upper part of the Province there appears to be a disposition to effort—especially at Whitby, Toronto, Cobourg, Perth, and some other places of importance. At Niagara a new Temperance paper has made its appearance called the "*Fountain*." The winter season being the most suitable time for effort, it must remain for another opportunity to record the success of the current year.

CHAP. V.

Incidental Benefits arising out of the Temperance Reformation—Hydropathy—Rehabism—Insurance Companies on Temperance principles—Sacramental Wine Question, &c. &c. &c.

HYDROPATHY; OR, HYDROATRIA.

We may here just notice an event which took place in 1842, that may in some measure open the

eyes of the public to their error in rejecting the blessings of cold water, and their continuous resort to artificial and deleterious beverages, as if the liquid element in its natural state was in a great measure unfit for human use. An eminent native of Germany, Priessnitz by name, has introduced, with good effect, the application of cold water in various ways, both internally and externally, as a method of cure of various diseases. Elaborate information of the plan has been brought over into England and America, and published to the community, and now several institutions on the same principle exist, and with equal success. One is established at Markham, C. W.

RECHABISM.

We proceed to notice the progress of a very important movement that has already obtained in all the three Kingdoms in connection with Teetotalism—namely, the institution of Rechabite or Benefit Societies on Teetotal principles. To those acquainted with the social economy of the working classes, it will be known that it is of material importance to the labouring man that he should have a Benefit Fund, to which to resort in case of sickness or other casualties, and also one from

which his family may draw a small immediate provision in case of his death. This subject has attracted the attention of those concerned in it in Great Britain for a considerable length of time, and Benefit Societies of various kinds have sprung up in all villages and districts of the land. One enormous root of evil, however, in these institutions lay in the prevailing drunkenness of the members; the waste of the Committees through the use of strong drink at their meetings; the impracticability of the drunkard making his regular periodical payments; and all these causes of destruction were rivetted by the circumstance of the publicans for their own interest—finding it expedient to act as the instigators and founders of most of these clubs, to be held at their own houses, where the imperative drinking usages, rules, footings, and customs of the club, rendered the total ruin of the institution in multitudes of cases inevitable. All this fearful mass of evil and confusion has been to a certain extent remedied by the institution of Rechabite Tents, which are Friendly or Benefit Societies called by that name and founded on teetotal principles, and for the use of teetotalers alone; and the breaking of the teetotal pledge and abandonment of its

principle incurs the loss of the privilege of Rechabism in any Tent and a forfeiture of what pecuniary advances may have been made. And as pecuniary advantage of a permanent nature is thus interwoven with teetotalism, over and besides the other benefits incident to teetotal practice, it is evident that considerable stability and security is thus added to the national temperance cause.

A few teetotalers, in Salford, thus first united together, and formed a kind of Teetotal Benefit Society; but as it was desirable soon to extend the benefit of such Associations to other places, it was determined, in 1835, to establish a National Society, on the mutual and provident principles of the various Secret Orders, but free from all the evil consequences necessarily arising from their being connected with public houses as well as from the drinking habits of their members. The superiority of an institution like the *Independent Order of Rechabites* over every other similar Association, the members of which are addicted to the prevailing drinking habits, and whose funds must consequently be most heavily taxed for the relief of sickness resulting from the free use of intoxicating liquors, and the expenses of funerals

incurred so frequently by the untimely deaths of drunkards, is at once apparent. Then the advantages secured to this Association in the shape of attention and relief in sickness, the enjoyment of brotherly regard at periods when most needed, and the consciousness that the widow and orphan will enjoy the fraternal affection of the Brotherhood, are strong inducements to many to unite in it.

LIFE AND MARINE ASSURANCE.

Another highly important institution in connection with Teetotalism has been established. We refer to the United Kingdom Temperance Provident Institution for mutual assurance of lives, annuities for old age, endowments for children, and deposits of money, to accumulate as in the Savings' Banks. This Society is enrolled under Act of Parliament. As the value of teetotal life is greater than that of ordinary life, it has been judged proper to take advantage of that circumstance and to institute the above named Society for the exclusive benefit of those who abstain from alcoholic liquors, and who, in consequence, may be fairly presumed to have the means of availing themselves of its benefits.

The Association has been established under the most respectable patronage, and with an efficient Board of Directors. The sixth Annual Report of this institution shows an increase of no less than thirty per cent., both in the renewed premiums, and in those of new members. The claims by death during the financial year, have been only three, amounting to the small sum of £140 ; three other claims have since been reported, amounting to £400 ; but the total is still under that of last year. So great a difference in the rate of mortality between this and all other offices, during a space of six years, is a strong testimony to the superiority of teetotal lives, which was acknowledged by the recent " World's Convention," and entitles this institution to the cordial support of all the friends of temperance and of science. It is also manifest that this institution will form a security and bulwark to teetotalers in like manner, as the Rechabite Societies have done.

A merchant says, " About nine years ago, Mr. Delavan waited upon some Insurance Companies in New York, and a general agreement was established amongst us, to return 5 per cent. of the premium on vessel and cargo, at the comple-

tion of the voyage, in cases when vessels were sailed on Temperance principles. The working of this plan has been, that ship-owners and ship-masters have been generally induced to conduct their vessels on Temperance principles, and a great improvement is manifest in our seamen and shipping. By adding up the dividends we have paid for the last eight years (the period in which the measure has been generally adopted), I find they amount to upwards of 220 per cent., or an average of about 27 per cent. per annum."

The largest ship-owners in Liverpool, Messrs. Brocklebanks, have already adopted the principle in all their vessels. The intercourse of Liverpool with the United States, and the manifest superiority of the Americans over the British in the management of their vessels, chiefly growing out of the progress of the Temperance reformation amongst the former, cannot fail, sooner or later, to have its effect on the latter.

SACRAMENTAL WINES.

The agitation of the teetotal question has given birth to what is denominated the Sacramental Wine question. A considerable number of individuals and congregations have adopted the

view, that it is both unscriptural and inexpedient to use alcoholic wine in the administration of the Sacrament of the Lord's Supper. There are others also who consider that it is peculiarly improper for reformed drunkards to take the Sacrament in highly brandied wines and intoxicating liquor ; and cases of the fatal danger of this practice have so frequently occurred, as to have made the change to the genuine "fruit of the vine" extremely desirable in the view of many thinking persons.

OTHER ORGANIZATIONS.

An American paper of late date says, " We have quite a variety of temperance societies, some of which combine benefits in case of sickness and death with total abstinence. There are Sons of Temperance, Daughters of Temperance, Temples of Honour, Washingtonians, and a host of others ; and last, though not least, the coloured people are coming to the rescue, and are forming societies with the agreeable appellation of Brothers of the Fountain.

PART III.

TESTIMONIALS, &c. &c.

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Testimonials—Medical, Ministerial, and Miscellaneous.

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Anecdotes and Facts.—Statistics.

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Advice in reference to Organizing Societies, and Transacting Business at Public and Committee Meetings.

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Short Stories for Young Persons.

CHAP. XI.

Counsel for Temperance Men.

TO THE

MEMBERS OF THE

COMMISSIONERS OF THE

LAND OFFICE

OF THE STATE OF

NEW YORK

IN RESPONSE TO A RESOLUTION

PASSED

AT THE REGULAR SESSION OF THE SENATE
Held at Albany, New York, on the 10th day of
January, 1888.

1888.

ALBANY:

1888.

PRINTED BY THE STATE PRINTING OFFICE.

CHAP. VI.

Testimonials—Medical, Ministerial, and Miscellaneous.

VALUABLE MEDICAL TESTIMONY.

We, the undersigned, are of opinion—

I. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.

II. That the most perfect health is compatible with Total Abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c. &c.

III. That persons accustomed to such drinks, may, with perfect safety, discontinue them entirely, either at once, or gradually, after a short time.

IV. That Total and Universal Abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

A. F. Holmes, M.D.,
L.R.C.S.E.
Wfd. Nelson,
P. E. Picault, M.D.

Geo. W. Campbell, M.D.
M. M'Culloch, M.D.
Francis Badgley, M.D.
A. Hall, M.D., L.R.C.S.E.

Arthur Fisher, M.D.,
M.R.C.S.E.

P. A. C. Munro, M.D.

Louis F. Tavernier,

A. Rowaud, M.D.

Jon. Barber, M.R.C.S.L.

J. B. Lebourdais,

John Minshall, M.D.

J. G. Bibaud, M.D.

T. Stearns, M.D.

E. H. Trudell, M.D.

A. G. Regnier,

Silas Gregory,

J. Emery Coderre,

J. L. Leprohon, M.D.

C. H. Keefer,

W. Fraser, M.D.

T. Black, M.D.

W. P. Smith,

Hy. Mount, M.R.C.S.L.

A. H. David, M.D.

Js. Crawford, M.D.

S. C. Sewell, M.D.

Wm. Sutherland, M.D.

E. Q. Sewell, M.D.

C. A. Regnault, M.D.P.

Samuel Waller, Physician,

Duncan M'Callum,

F. A. Cadwell, M.D.

Louis Boyer, M.D.

O. T. Bruneau, M.D.

P. D. Brousseau,

Robert Godfrey, M.D.

Hector Peltier, M.D.

P. H. L. Richelieu.

The foregoing important **MEDICAL TESTIMONY** has recently been circulated in Great Britain by Mr. Dunlop, of Scotland, and received signatures, as follows:—London, 184; Dublin, 14; Edinburgh, 26; Glasgow, 46; Leeds, 53; Liverpool, 184; Manchester, 75; Nottingham, 32; Sheffield, 23; Provincial Towns, 400; in British India, 29—Total, 1,066. At the request of the *Author*, the Medical Gentlemen of Montreal (with a few solitary exceptions) kindly and promptly gave their names; and it is recommended that a similar effort should be made in every part of the Province.

Rev. John Wesley—

“Neither may we gain by hurting our neighbour *in his body*. Therefore, we may not sell any thing which tends to impair health. Such is eminently all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorder: (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner.) Therefore, such as prepare and sell them only for this end, may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners-general. They murder his Majesty’s subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them—the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art ‘clothed in scarlet and fine linen, and farest sumptuously every day,’ canst thou hope to deliver down thy

fields of blood to the third generation? Not so; for there is a God in heaven: therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee.' "

Rev. William Jay, of Bath—

" I am thankful that all through life I have been a very temperate man, and for more than twenty-five years, generally a teetotaler, but for the last six years I have been one constantly and entirely. To this (now I am past 70) I ascribe, under God, the glow of health, evenness of spirits, freshness of feeling, ease of application, and comparative inexhaustion by public labours, I now enjoy. The subject of teetotalism I have examined physically, morally, and Christianly, and after all my reading, reflection, observation, and experience, I have reached a very firm and powerful conviction. I believe that next to the glorious gospel, God could not bless the human race so much as by the abolition of all intoxicating spirits. As every man has some influence, and as we ought to employ usefully all our talents, and as I have now been for nearly half a century endeavouring to serve my generation in this city, according to the will of God, I have no objection to your using this testimony in any way you please. I am willing that, both as a pledger and a subscriber, you should put down my name."

A DRUNKARD ON FIRE.

Dr. Nott, in his lectures, gives the following account of a young man about twenty-five years of age:—

“He had been a habitual drinker for many years. I saw him about 9 o'clock on the evening on which it happened; he was then, as usual, not drunk, but full of liquor. About 11 o'clock the same evening, I was called in to see him. I found him literally roasted, from the crown of his head to the soles of his feet. He was found in a blacksmith's shop, just across from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the building was one general flame. He ran with the greatest precipitancy, and on throwing open the door, discovered a man standing in the midst of a widely-extended, silver-coloured flame, bearing, as he described it, exactly the appearance of the wick of a burning candle in its own flame. He seized him (the drunkard) by the shoulders, and jerked him to the door, upon which the blaze was instantly extinguished. There was no fire in the shop, neither was there any possibility of any external source. It was purely a case of spontaneous ignition. A general sloughing soon came on, and his flesh was consumed or removed in the dressing, leaving the bones, and a few of the larger blood-vessels; the blood, nevertheless,

rallied round the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-seated, and dreadful picture that ever was presented to human view, but his shrieks, his groans, and his lamentations also, were enough to rend a heart of adamant. He complained of no pain of body; his flesh was gone. He said he was suffering the torments of hell, that he was just upon the threshold, and should soon enter its dismal cavern; and in this frame of mind he gave up the ghost."

ANOTHER VOICE FROM THE BENCH.

In addition to the many testimonies borne by the Judges of our land to the demoralizing effects of strong drink, we have now much pleasure in recording that given by Justice Wightman, in his charge to the Grand Jury at the York Assizes, July 12, 1847:—

"I find in this, as in every other calendar that comes before me, *one unfailing source*, directly or indirectly, *of most of the crimes that are committed—intemperance*. The depositions show that *public houses and beer-shops are usually the places in which crime originates*, in many instances the suffering parties being the victims of their own intemperance, which encourages the attacks made upon them; and in others it is the cause (I allude to cases of personal violence and

injury) where all power of self-control is lost in the exasperation of intoxication. The present calendar presents a deeply striking instance of the consequences of intemperance. A person represented to be of considerable intelligence, for his situation—a good workman—a man of a kind and generous disposition—indulges for two days in incessant drinking, and then undergoes the fearful penalty of such excess, ending in his committal to jail under the charge of wilful murder, is one of the cases that will be brought before you.”

A CORONER'S SPEECH.

“At one of the public meetings held at the annual conference of the *British Association*, in the month of July last, at Bolton, J. Taylor, Esq., Coroner, alluded to the effects of intemperance as witnessed by himself in the capacity of attorney and coroner for the borough, and gave a few instances. On Monday week no fewer than thirty-four drunkards, apprehended on the Saturday night and Sunday previous, were brought before the Mayor for their misconduct. On the same day an inquest was held, in which the verdict returned was ‘Died from excessive drinking.’ Early the following morning he saw a policeman take a drunken man to the lock-up on a truck. He went to the cell into which the person was put, and there saw six or seven others in a similar state. Next day another inquest was held, when also the verdict

was, 'Died from excessive drinking.' *Such was his every day experience.* A statement made by Father Mathew, with regard to no teetotaler having died from famine or pestilence, had been disputed; but he (Mr. T.) could at all events, tell them with truth, that he never knew of any consistent teetotaler who, in the common acceptation of the term, had to go about to beg his bread. *He had been a coroner eight years, and had never yet held an inquest on a teetotaler."*
 —*Bolton Chronicle*, July 17, 1847.

Commodore Joseph Smith—

"So far as my experience goes, I have found the abandonment of the use of spirits by seamen to be beneficial in all respects, lessening both crime and punishment. On my last cruise, the ship in which my flag was worn, the frigate Cumberland, with near five hundred persons on board, sailed in November, 1843, and returned in November, 1845. The first part of the cruise the men generally drank their grog; by a course of reasoning and discipline they gradually (and voluntarily of course) stopped their liquor, and received the small pittance of *two cents* per day therefor. At the end of the year, all but two had relinquished the spirit part of their ration, and those two requested to be transferred to another ship of the squadron. I gratified them. No person remaining who desired to draw his grog, it was pumped off and landed, and the casks filled

with good pure water. To the end of the cruise no more spirits were issued. The crew were, so far as I observed, at all times contented and happy. I never heard of a complaint that liquor was in the slightest degree necessary to enable seamen to better endure the hardships and privations of a sailor's life. On the contrary, the men were satisfied they were better off in all respects without it."

TESTIMONY OF THE WORD OF GOD.

"Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine; at the last it biteth like a serpent, it stingeth like an adder."—Prov. xxiii. 29—32.

"The works of the flesh are manifest, which are these; uncleanness, murders, *drunkenness*, revellings, and such like; of the which I tell you, that they which do such things shall not inherit the kingdom of God."—Gal. v. 19, 21.

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13.

"Let us walk honestly, as in the day; not in rioting and *drunkenness*, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. xiii. 13, 14.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. vi. 7, 8.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isaiah v. 11, 22.

CHAP. VII.

Anecdotes and Facts.—Statistics.

ANECDOTES AND FACTS.

IT MAKES MEN FOOLS.

In Lewis and Clark's Travels among the Indians, is the following anecdote of the native good sense and virtue of the tribe of Ricaras. At the time it occurred, the value of the example was not practically appreciated by the civilized Americans, but in this day of temperance organization and practice, it will be felt. "We are gratified," says the travellers, "at discovering that these Ri-

cars made no use of no spirituous liquors of any kind ; the example of the traders who bring it to them, so far from tempting, having in fact disgusted them. Supposing that it was as agreeable to them as to the other Indians, we at first offered them whiskey ; but they refused it with this sensible remark, " that they were surprised that their fathers should present to them a liquor which would make them fools." On another occasion they observed to M. Tabeau, " that no man could be a friend who tried to lead them into such follies.

EXAMPLE.

Died, at Lanark, Canada West, Mr. Andrew McBeath, in the 103d year of his age. He was born in Sutherlandshire, in the memorable year 1745. He was for many years Forester to the Duchess of Sutherland. He gave pleasing evidence that for him to die would be gain. In the 101st year of his age he added his name to the Temperance Society *in order to encourage others to go and do likewise.*

A SIMPLE REMEDY.

A Quaker was once advising a drunkard to leave off his habit of drinking intoxicating liquors.

"Can you tell me how to do it?" said the slave of his appetite.

Quaker.—It is just as easy as to open thy hand, friend.

Drunkard.—Convince me of that, and I promise, upon my honor, that I will do as you tell me.

Quaker.—Well, friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it, before it reaches thy mouth, and thou wilt never be drunk again.

The toper was so pleased with the plain advice, that he followed it, and was a toper no more.

BEWARE OF THE LAST SPREE!

A gentleman called upon a friend, who, for years, had been addicted to the vice of intemperance. He conversed with him for some time on his wretched state, and finally he was persuaded to say that he would attend the meeting and sign the pledge. But he insisted on having his *last* spree. Entreaty, warning, expostulation, all were vain. He was fixed in his resolution to have one frolic more, before he joined. His friend left him with the agreement that on the next evening he should call for him to go and sign. The wretched man then started on his

"last spree." Alas! and so it proved. The next morning he was raving mad with rum, and before the sun had set, a *corpse*! He had gone into the presence of his Maker with the faithful warnings of his friend still ringing in his ears. Let the inebriate read this and avoid a like fate.

A REPROBATE FATHER.

At a Wesleyan class-meeting, a man rose and addressed the leader thus:—"I am very thankful to God, and to you for your Sunday School. My son, who now sits beside me, is my spiritual father. He heard me cursing, while in a state of drunkenness, and said to me, 'O, father, my teacher said to-day, at the Sunday School, that neither drunkards nor swearers could enter into heaven.' This so affected my mind, that from that time I was enabled, by the grace of God, to leave off those wicked practices; and both myself and my son are now members of your society." He then laid his hand on his son's head, and repeated, "My son is my spiritual father."

NO TROUBLE.

"The drinkers of water needed not to care when the wine was laid waste; they could live as well without it, as they had done,—it was no trouble to the Nazarites. The more delights we make

use of to our satisfaction, the more we expose ourselves to sorrow and disappointment."—
Henry.

STATISTICS.

BRITISH ARMY.

From the year 1822 to 1839, 1,418 men were tried in one Battalion for various misdemeanors arising out of the use of intoxicating drinks, and there being 101 Battalions, gives a total of 143,218 tried by Courts Martial, and if we reckon 700 as the strength of each Battalion, that gives 1,271,600 as the strength of the whole, and thus we find that about 12 per cent. of the whole forces are tried in eighteen years. The number of lashes awarded in the above Battalion were 118,075, which multiplied by 101 gives 11,925,575 lashes; which again multiplied by 9, gives 107,319,175 stripes. 34,196 days imprisonment, multiplied by 101, gives 3,453,796 days imprisonment. 26 sent to General Service, multiplied by 101, gives 2,626, which is greatly below the number sent to the Western Coast of Africa in the two years detailed. 111 reduced, multiplied by 101 gives 11,211 non-commissioned officers reduced. 13 transported, multiplied by 101, gives 1,313 transported. In 1839, the Mutiny Act authorized

Courts Martial to mulct those convicted of Habitual Drunkenness of their beer money, additional pay, or regular pay, to the extent of 3d per day; but at no one time could they deprive the offender of more than 1d, and to constitute an act of Habitual Drunkenness, the man must have been entered in the Defaulters' Book for being drunk four times in the year, and after a first conviction, twice within six months of that conviction was considered the same. Imprisonment was also the general award in connexion with the forfeiture, and the offender lost his service during confinement. Thus we find from the two the poor deluded lovers of strong drink in eleven years forfeited in one Battalion £1287 5s. 3½d. and in 101 Battalions £130,013 12s 4½d.

Thus we see that about twelve men in every hundred are tried throughout the Army in eighteen years by Courts Martial, and that a tax of not less than *one hundred and thirty thousand pounds* is paid by these British idolaters for the sensual gratification of worshipping at the shrine of Bacchus; and this is not all, blood is spilt, felons are made, the general character of the whole is compromised, and yet the authorities look calmly on and stick up for *moderation*.

SUGAR USED IN DISTILLERIES.

3,477,453 lbs. of sugar were used by licensed brewers in the United Kingdom, from the passing of the Act 10th Victoria, cap. 5, to the 5th of July last. The quantity of sugar taken into stock by distillers, during the same period, amounted to 11,419 cwt.; the quantity actually conveyed to the mash tun, to 10,026 cwt.; the quantity of proof spirits made therefrom, to 105,165 gallons; the average produce of gallons of spirits per cwt. of sugar, to 10-49; and the total amount of drawback allowed on such spirits, to £5,867.

A SMALL CALCULATION.

Suppose a man drinks four glasses of liquor at five cents a glass—in a week he spends one dollar and forty cents, and in a year seventy-two dollars and eighty cents. This will buy the following articles:

Four barrels of flour, - - - - -	\$24,00
Four pair of boots, - - - - -	15,00
Forty lbs. of Butter, - - - - -	10,00
A hundred lbs. of beef, - - - - -	8,00
A new hat, - - - - -	4,00
A new satin vest, - - - - -	5,00
A bonnet for wife, - - - - -	5,00
Sugar plums and cakes for children, - -	1,80

\$72,80

POPULATION OF THE GRAVE.

From extensive calculations it seems the average of human birth per second, since the birth of Christ to this time is 8-15, which gives about thirty-two thousand millions; and, deducting the present supposed population of the world, (960,000,000,) leaves the number of thirty-one thousand and forty millions, that have gone down to the grave, giving death and the grave the victory over the living, to the number of thirty thousand and eighty millions.

Of the number in the grave, about

9,000,000,000, have died by war,

7,000,000,000, by famine and pestilence,

500,000,000, by martyrdom,

580,000,000, by intoxicating drink,

13,000,000,000, natural or otherwise.

Thus it will be seen that war and strong drink have sent nearly one third of the human race to a premature grave.

A GREAT ENEMY.

The great work in which we are engaged, is progressive. It is not the work of a day or year. Intemperance had woven itself into all our laws,

our habits, our fashions, our festivities, our business, our births, our burials. For two centuries it had been steadily becoming consolidated; yea, for 4000 years, since Noah drank of the fruit of the vine, it has claimed dominion over thousands and millions. In the countries of France, Great Britain, Sweden, Prussia, and the United States, the annual consumption of intoxicating liquors is officially reported at one thousand, nine hundred and seventy million, nine hundred and sixty-three thousand, nine hundred and eighty-gallons, containing 217,596,878 gallons of pure alcohol, and valued at \$546,265,086. The average amount consumed by each individual is 4 gallons in the United States, 11½ in Great Britain, 2 in Prussia, 7 in Sweden, and 32 in France. The number who die of drunkenness in Great Britain annually, has been estimated at 60,000—the number in the United States at 30,000, near seven millions in the life-time of a single man in these two Christian communities. Such is the enemy we combat.

COMPARISONS.

Farina, which is the chief nutrient property of all grain, consists of

Carbon,	43.51
Oxygen,	49.57
Hydrogen,	6.92

 100

Thus compounded, these three elements constitute a most nutritious substance.

Sugar consists of

Carbon,	42.47
Hydrogen,	7.19
Oxygen,	50.34

 100

Sugar is very different from grain, and yet the component parts are the same, and the ratio of ingredients does not greatly vary.

Olive oil consists of

Carbon,	77.21
Oxygen,	9.43
Hydrogen,	13.36

 100

What a difference between oil and flour or sugar, yet the elements are the same.

Oxalic acid consists of

Oxygen,	64
Carbon,	32
Hydrogen,	4

 100

Here we have the same elements as in bread,
and yet oxalic acid is a poison.

Alcohol consists of

Hydrogen	13.70
Carbon,	51.98
Oxygen,	34.32
	100

Yet alcohol is different from oxalic acid, bread,
sugar, or oil, still the elements are the same.

Vinegar, when pure, consists of

Carbon,	46.83
Oxygen,	46.82
Hydrogen,	6.35
	100

What a difference there is between vinegar and
alcohol, bread, or oxalic acid, yet the component
parts are the same.

These analyses are given to illustrate this fact,
that the qualities of bodies arise not so much from
the elements of which they are formed, as from
the proportions of those elements.

CHAP. VIII.

**Pledges—Society ; Personal ; Children's.—Constitutions
—Provincial and District Unions ; Local Society ;
Ladies' do. ; Juvenile do.—Form of Petition to Par-
liament.—Returns for Annual or Quarterly Reports.**

PLEDGES.**SOCIETY PLEDGES.**

“ We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them ; that we will not provide them as an article of entertainment, nor for persons in our employment ; and that in all suitable ways we will discountenance their use throughout the community.”

“ We pledge ourselves that we will not use intoxicating liquors as a beverage, nor traffic in them ; that we will not provide them as an article of entertainment for our friends, and that we will do all in our power to discountenance their use throughout this community ; and we further pledge ourselves that we will not rent any buildings or tenement for the sale of intoxicating drinks.”

PERSONAL PLEDGES.

“ Because I believe the common use of alcoholic drinks to be injurious to man, morally,

intellectually, and physically ; I, therefore, voluntarily agree to abstain from the use of all intoxicating drinks as a beverage ; I will not traffic in them, nor provide for or offer them to others, either as wages or at entertainments, and by all suitable ways and means I will discountenance such use and traffic in this community. And may God help me to keep this my pledge. Amen."

" I hereby agree and faithfully promise, that I will hereafter totally abstain from all that can intoxicate, as a beverage ; that I will not directly or indirectly engage in the manufacture or sale thereof ; and that I will use all proper means to induce others to sign this pledge."

" By the grace of God, I abstain from and discountenance the use of all intoxicating beverages, and wage an uncompromising and exterminating war with the drinking usages and the traffic."

CHILDREN'S PLEDGE.

This little band	To turn our home
Do with our hand	Into a hell,
The pledge now sign,	Where none could dwell,
To drink no wine,	Whence peace would fly,
Nor brandy red	Where hope would die,
To turn our head,	And love expire,
Nor whisky hot,	Mid such a fire :
That makes the sot,	So here we pledge <i>perpetual hate</i>
Nor fiery rum	<i>To all that can intoxicate.</i>

CONSTITUTIONS.

PROVINCIAL AND DISTRICT UNIONS.

This Union is established to supply the want which was felt by the friends of temperance in ———, of a Central Body to which they could look for assistance in providing country societies with suitable advocates, or in giving them such aid as their circumstances might require. The objects of the Union are the following :—

1.—To establish an efficient travelling agency of well qualified individuals, who are instructed to avoid polemics and party politics.

2.—To procure statistical details respecting prisons, penitentiaries, police offices, hospitals, &c. with a view to exhibit the ravages of intemperance.

3.—To expose the state of the laws respecting the traffic in intoxicating liquors.

4.—To take suitable opportunities of laying before persons in authority, statements which may convince them of the value of our principles, and the necessity for their general adoption.

5.—To keep the cause prominently before the public, by obtaining the assistance of the press ;

and to urge the necessity of extending the circulation of temperance periodicals.

6.—To make arrangements for an annual meeting of temperance delegates in ———.

RULES.

That the following shall be the only pledge recommended by this Union :—

1 —“ We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them ; that we will not provide them as an article of entertainment, or for persons in our employment, and that in all suitable ways we will discountenance their use throughout the community.”

2.—That the business of the Union shall be managed by an Executive Committee, consisting of no more than twelve persons, and none shall be members of this Committee, unless they shall have signed the pledge recommended by the Society, or one involving the same principles and practice.

3.—That the Committee shall have power to choose their own office-bearers. Any five members shall be a quorum. The Committee shall have power to enact such temporary rules for the

Union as they may think expedient ; but such rules not to be permanent, until they have been confirmed at a general meeting of Delegates. The President and Vice-Presidents shall be (ex-officio) members of the Executive Committee. The President, Vice-Presidents, Treasurer and Secretaries of all country Auxiliaries shall be at liberty to attend the meetings of the Executive Committee as Visitors and vote.

4.—That the Executive Committee shall convene an annual meeting of Delegates, all of whom shall have adopted the pledge recommended by the Society, or one involving the same principles and practice ; and that the business of the Delegates shall be to receive a report of the proceedings of the Executive Committee for the past year ; to choose an Executive Committee for the coming year ; and to take under consideration such measures as may appear calculated to promote the great object of Union. The Members of the Executive Committee shall be entitled to assemble in the Meeting of Delegates, and to vote there.

5.—That all the Agents and Officers of the Union shall be such as are pledged to its principles.

6.—That the annual meeting of Delegates shall

have power to appoint to the rank of Patron, Vice-Patron, President, or Vice-President, such persons as may have conferred on the cause of temperance any important benefit.

7.—That every Auxiliary of 100 members shall have power to send one Delegate to the annual Meeting; of 500 members, two Delegates; of 1000 members and upwards three Delegates.

8.—That no party politics, nor sectarian peculiarities in religion shall be introduced into the tracts, or other publications of the Society, nor into the lectures or speeches of its public advocates.

9.—That the Executive Committee shall convene an Annual General Meeting of the Union in ———, to hear a report of its proceedings, and of the general state of temperance.

10.—That while this Union would neglect no legitimate means to accomplish the object before it, it would rest its hopes of success on the blessing of God alone.

CONSTITUTION OF A LOCAL TEMPERANCE SOCIETY,

Preamble.—Whereas the use of intoxicating drinks leads to a corruption of the social habits, to the ruin of personal and family comfort, to the com-

mission of the most flagrant crimes, and in numerous instances to the entire overthrow of moral and religious principles ; we resolve to form ourselves into a Society for the suppression of Intemperance in this city and neighbourhood.

Article I.—That this Society shall be called the ———.

Article II.—That the requisites of membership shall be, conformity to the rules of the Society, and signing the following declaration :

“ We, the undersigned, do agree that we will not use Intoxicating Liquors as a beverage, nor traffic in them ; that we will not provide them as an article of entertainment, nor for persons in our employment ; and that in all suitable ways we will discountenance their use throughout the community.”

Article III.—That the Officers of this Society shall consist of a President, Vice-Presidents, Treasurer, Secretaries, and Committee of not less than ——— number, to whom shall be intrusted the direction of the Society, and who shall have power to add to their number ; ——— to form a quorum.

Article IV.—That the Officers shall be chosen

at an Annual Meeting, at which a Report of the proceedings of the Committee and the Treasurer's Account shall be presented.

Article V.—That the Committee shall meet every month for the transaction of business, and that public meetings for the purpose of hearing addresses, shall be held ———.

Article VI.—That any member may withdraw from the Society on notifying the Secretary of his intention.

Article VII.—That no alteration in this Constitution shall be made but at the Annual meeting, and with the sanction of two-thirds of the members present.

Article VIII.—That all meetings shall be opened with prayer.

CONSTITUTION OF A LADIES' TEMPERANCE SOCIETY.

Believing that the female portion of our community, can and will act more efficiently by a distinct and separate organization, than if connected with other societies, for the suppression of intemperance, and the relief of the reformed inebriate and his suffering family ; therefore, we, the undersigned, do agree to form ourselves into a

society, to be governed by the following Pledge and Constitution :—

PLEDGE.

“ That the members of this Society will not use intoxicating liquors as a beverage, nor provide them as an article of entertainment, nor for persons in their employ, and will in all suitable ways discountenance the use of them throughout the community.”

Article I.—Resolved that this Society be called the ———.

Article II.—That the object of this Society be to claim the intemperate of both sexes, and especially our own, and to relieve the necessities of the reformed inebriate, and those that suffer with him or her, by all consistent and proper means within our power.

Article III.—That the Officers of this Society be a First and Second Directress ; a Corresponding and Recording Secretary ; a Treasurer ; and Visiting Committee, with power to add to their number.

Article IV.—That it be the duty of the First Directress, to preside in all the meetings of the Society, and superintend all its operations,

Article V.—That the Visiting Committee shall consist of ——— Ladies, whose duty it shall be to divide the ——— into sections, for the purpose of visiting such families in their respective sections, as may need their assistance.

Article VI.—That any Lady may become a member of the Society by signing the Pledge and Constitution.

Article VII.—Meetings to be held monthly ; five to form a quorum.

Article VIII.—That the Society meet Annually for the purpose of electing officers for the ensuing year, when a report of the proceedings and success of the Society during the past year shall be read.

Article IX.—That the above Constitution be subject to revision at any monthly meeting, two thirds of the members, then present, consenting thereto.

Article X.—That all meetings be opened with prayer.

JUVENILE TEMPERANCE ASSOCIATION OR COLD WATER ARMY.

The advantages to the cause of temperance in forming the Cold Water Army, are briefly ;

1. As a means of saving the rising generation from learning to drink. 2. To fill their minds and hearts with the doctrines of the temperance reformation, so that they will resist all temptation to take such drinks, when they come to maturity.

3. Through them we hope to interest families and individuals, who have hitherto stood aloof.

How to organize the army.

1. Let two or three gentlemen and five or six ladies, in a town, undertake the enterprise. Some, or all of them should be singers, and able to teach the children to sing.

2. Let them invite *all* the children to meet them at a time and place appointed, to form the army.

3. Let the names be taken down in a book under a pledge.

4. Teach them to sing suitable hymns and songs, and select, at every meeting, several to "speak pieces" and dialogues on temperance, at the next meeting.

5. Induce them to bring other children at every meeting, till all are enrolled. Meetings should be often.

6. At some convenient day, get up a celebra-

tion, march with badges and banners, music, &c. to a grove, and there let parents and others meet them with refreshments; or go to church: let there be public addresses, or let the dialogues and other pieces be spoken.

FORM OF PETITION TO PARLIAMENT.

To the Honorable the Commons of the Province of Canada in Parliament assembled,
the Petition of the undersigned Inhabitants of

Respectfully Sheweth,

That intemperance, resulting from the use of intoxicating drinks, is making dreadful ravages in our land; that it causes an annual destruction of property to an incalculable amount, injures public morals to a fearful extent, impairs health, and often in a variety of horrible ways destroys life itself; thus causing many wretched widows and orphans to be thrown for support upon public or private charity; and finally, that this evil, one of the greatest with which the people of Canada have to contend, is generally, strange as it may appear, regarded with indifference.

Therefore, we, your petitioners, respectfully request your Honorable House to inquire into the cause and extent of Intemperance in Canada, with a view to provide such remedy for the same as in your judgment may appear best. And your petitioners will ever pray.

N. B.—*There should always be THREE separate lists of names, one being required for the Governor General, and one for each House.*

RETURNS.

In reporting the progress of a Local, Township or District Society for any particular period, statistical information is of vital importance. For want of this kind of information a great difficulty has been experienced in preparing for the press, the present work. The following or similar interrogatories should be faithfully answered in forthcoming Quarterly or Annual Reports of Societies throughout all Canada, and not only then, but in each succeeding term, thus keeping a faithful record of operations:

1. Name and date of organization?
2. Number of members in good standing?
Males? Females? Juveniles?

3. What population in your locality ?
4. Number of churches ?
5. Are any of the Ministers abstainers ?
6. Number of schools ?
7. Are any of the Teachers abstainers ?
8. Distilleries or Breweries in your vicinity ?
9. Places for the sale of intoxicating drinks ?
10. Any Coffee or Temperance Houses ?
11. Is your Society connected with a Local Union ?
12. Public meetings held during the year ?
13. Joined Society since last report ?
14. Violated the pledge in the same period ?
15. Copies of *Temperance Papers* circulated by or amongst you ?
16. *Tracts* distributed by you since your last report ?
17. Have you in your vicinity any Physicians, Magistrates, Lawyers, Judges or Legislators, abstainers ?
18. Have you a "Cold Water Army" or Juvenile Association ?
19. Confirmed Drunkards in your vicinity ?
20. Any Temperance Stores in your locality ?

CHAP. IX.

Advice in reference to Organizing Societies, and Transacting Business at Public and Committee Meetings.

1. This Manual may fall into the hands of some individual who is desirous of making an effort to organize a Temperance Society in his own locality, where none has hitherto existed, but knows not how to proceed. Friend, draw out on a sheet of clean paper a *pledge*, and sign it yourself—get your wife and children to sign it too—then go to the leading Christian persons in your neighbourhood, and ask them to sign it. When you have got *six* names, call a meeting in the school-house, lecture-room, or church, on an evening, if possible, not to interfere with any established meeting. Previous to the people assembling, *lay your plans*, that is, draft a Constitution, invite the minister, or some leading pious man, to take the chair, or rather to preside at the meeting, and tell him distinctly what you want done. If you find him indisposed to go as far as you wish, take him as far as you can, and after the meeting is organized by his stating the object for which it is convened and

imploring divine direction—then stand up yourself, and tell your motives for calling the people together, your success in getting names, your belief that more will join when the opportunity offers, and then present and read your Constitution, taking care to have the blanks filled up. You must now wait for a response from the people; this may be favourable or unfavourable: if the latter, tell them *your* stand is taken, and invite all to call at your house and sign the pledge. If the former, which is most likely, then go round through the company yourself, and take down the names of all who give them. Return to your place beside the chairman, and announce the result; if he joins, then consult with him as to what had best be done about appointing office-bearers. Here you must act with care and impartiality. Look down your list, and select the two most *exemplary and active* men for *President* and *Secretary*; upon these officers generally devolve, in all societies, those peculiar duties, the right discharge of which ensure success. When this is done, propose the officers *seriatim*, as they come in the rule, taking a vote on each; which having finished, call upon the newly elected President of your society to appoint the next time and

place of meeting, after which the people will be dismissed either by prayer or praise by a suitable person, a minister, if possible.

2. You may consider yourself now in a fair way for doing much good, but you must observe *order* and *punctuality*. You will observe by your constitution, that a Committee meeting will require to be called very soon to mature your plan of operations. This is done either by written notes of invitation stating the time, place (which ought to be as central as possible), and object of meeting. When the evening arrives, at the appointed hour the President takes the chair or assumes the presidency of the meeting—this he does of all others likewise, by virtue of his office. He will, after prayer, call for the reading of the “minutes,” or record of proceedings at the last meeting. This being done, it is customary to move a resolution that such minutes be accepted or approved. Then the various points of interest arising out of these minutes come up, in rotation, for consideration and action; after which, new measures of importance may be introduced by any member of committee, and be acted upon according to the opinion of the meeting.

Before another Committee meeting, your next Public meeting will take place; consequently, the preparatory arrangements will require to be made, consisting of getting the place, lighting, heating, procuring suitable speakers, &c. You will require to decide whether you will have short speeches, which would be the case if you had many speakers, or a lecture, in which case only one person would speak. If there be several speakers it will be well to propose resolutions or topics upon which to remark. Be sure you know the character and ability of your speakers before introduction, which latter is generally done by the President; sometimes each speaker introduces his successor; while in meetings of a social character, *volunteers* are called for by the Chair or President. This last mode of speaking is found very successful in country places, and particularly so where there are many reformed drunkards.

3. At a very early period, you will require to consider the following particulars:—The desirableness of having a Soiree or Tea party—the utility of organizing a “Cold Water Army”—is a distinct female organization necessary?—how much can be raised to purchase temperance

tracts?—how many can be induced to subscribe for a temperance paper?—can a temperance inn be sustained?—and other matters arising out of, or connected with those just stated.

4. Your first Annual Meeting will be held, of course, as nearly as practicable, at the same date in the year after organization, when a report, embracing all your operations for the past year, will be read, and submitted to a well got up and well organized public meeting, to be followed by a series of well arranged resolutions, interspersed with singing suitable hymns or songs.

5. In large villages and in towns, it is very desirable to have *Ward Committees*, whose duty would be—general visitation—enrolment of members—distribution of tracts—receiving donations to the funds and subscriptions to Temperance periodicals—getting up and notifying of public meetings for prayer or addresses, through the press, pulpit, or by hand-bills—special visits to delinquents and confirmed drunkards. In all other localities a *Vigilant Committee* of three, or at least two, should be appointed, specially for the performance of the last mentioned duty.

CHAP. X.

Short Stories for Young Persons.

THE FOOLS' PENCE.

A little mean-looking man sat talking to Mrs. Crowder, the mistress of the Punch-bowl:—
“Why, Mrs. Crowder,” said he, “I should hardly know you again! Really I must say you have things in the first style. What an elegant paper! what noble chairs! what a pair of fire-screens! all so bright and so fresh! and yourself so well, and looking so well!”

Mrs. Crowder had dropped languidly into an arm-chair, and sat sighing and smiling with affectation, not turning a deaf ear to her visitor, but taking in with her eyes a full view of what passed in the shop; having drawn aside the curtain of rose-coloured silk, which sometimes covered the window in the wall between the shop and the parlor.

“Why, you see, Mr. Berriman,” she replied, “our business is a thriving one, and we don’t love to neglect it, for one must work hard for an honest livelihood; and then, you see, my

two girls, Letitia and Lucy, were about to leave their boarding shool; so that Mr. Crowder and I wished to make the old place as genteel and fashionable as we could; and what with new stone copings to the windows, and new French window-frames to the first floor, and a little paint, and a little papering, Mr. Berriman, we begin to look tolerable. I must say, too, Mr. Crowder has laid out a deal of money in fitting up the shop, and in filling his cellars."

"Well, ma'am," continued Mr. Berriman, "I don't know where you find the needful for all these improvements. For my part, I can only say, our trade seems quite at a stand-still. There's my wife always begging for money to pay for this or that little necessary article, but I part from every penny with a pang. Dear Mrs. Crowder, how do you manage?"

Mrs. Crowder simpered, and raising her eyes, and looking with a glance of smiling contempt towards the crowd of customers in the shop: "The fools' pence—'tis *the fools' pence* that does it for us," she said.

Perhaps it was owing to the door being just then opened and left ajar by Miss Lucy, who had been serving in the bar, that the words of

Mrs. Crowder were heard by a man named George Manly, who stood at the upper end of the counter. He turned his eyes upon the customers who were standing near him, and saw pale sunken cheeks, inflamed eyes, and ragged garments. He turned them upon the stately apartment in which they were assembled; he saw that it had been fitted up at no trifling cost; he stared through the partly opened doorway into the parlor, and saw looking-glasses, and pictures, and gilding, and fine furniture, and a rich carpet, and Miss Lucy in a silk gown sitting down to her piano-forte: and he thought within himself, how strange it is! by what a curious process it is, that all this wretchedness on my left hand is made to turn into all this rich finery on my right!

“ Well, Sir, and what’s for you ? ”

These words were spoken in the same shrill voice which had made the “ fools’ pence ” ring in his ears.

George Manly was still in deep thought, and with the end of his rule (for he was a carpenter) he had been making a calculation, drawing the figures in the little puddles of gin upon the counter. He looked up and saw Mrs. Crowder

herself as gay as her daughters, with a cap and coloured ribbands flying off her head, and a pair of gold earrings almost touching her plump shoulders. "A glass of gin, ma'am, is what I was waiting for to-night, but I think I've paid the last '*fools' pence*' I shall put down on this counter for many a long day." And he kept his word.

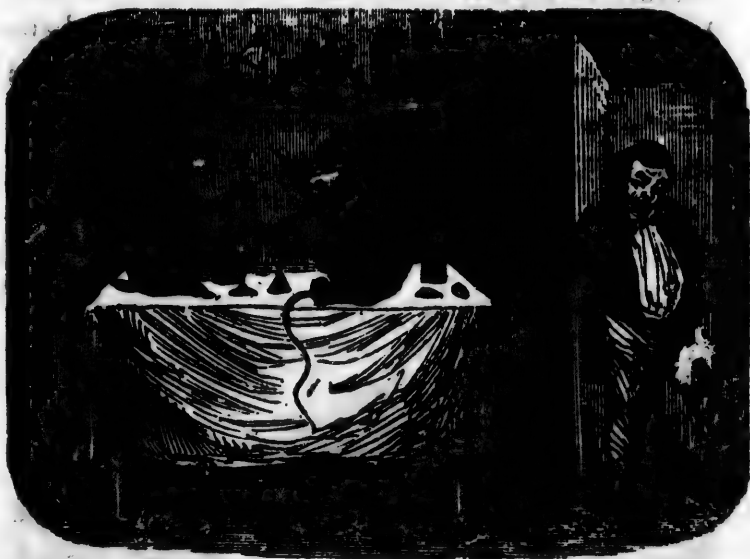
DEATH AND THE WINE-BIBBER.



"Bring me wine," said the man to his servants; "bring me wine, that I may drink and

be merry." "Here it is," said Death, who answered to the summons, "drink and be merry." As soon as the man saw who brought the wine, he turned pale, and trembled exceedingly, and said, "Who art thou, with a grinning and derisive visage, that bringest wine, and puttest it upon my table?" "I am Death!" replied the other; "thou calledst for wine, and here it is; why dost thou not drink?" Death waited, but the man delayed to drink; and after a little consideration, called his servants, and said, "Take away the wine, and never place it upon my table again; for I see it is accompanied by Death!" The grim spectre was then obliged to retire, disappointed of his prey; and the man rejoiced at his escape. **MORAL.**—Happy are they that have made their escape from the drinking customs of the world, and enrolled their names among the friends of temperance; for, by so doing, they have most probably escaped from an early death—death, not only of the body, but of the soul; for the habit of intoxication is calculated to destroy both.

THE DRUNKARD AND THE TWO MONKEYS.



A rich drunkard kept two monkeys for his sport. One day he looked into his dining-room, where he and his guests had left some wine, and the two Jacko's had mounted the table, and were helping themselves generously to the wine—jabbering and gesturing, as they had seen their master and his guests. In a little time they exhibited all the appearance of drunken men. First they were merry, and jumped about; but soon they got to fighting on the floor, and tearing out one another's hair. The drunkard stood

in amazement. "What!" said he, "is this a picture of myself? Do the brutes rebuke me?" It so affected his mind, that he resolved he would never drink another drop. And from that day he was never known to be any other than a sober and a happy man.

THE DEVIL AND HIS VICTIM.



The Devil met a man who had just left a public-house, and was reeling along unconscious of whom he met, or what he was doing, and

offered that he would give him all that his heart could desire if he would fall down and worship him. "I have but one desire," said the drunkard; "I care not for gold, or silver, or houses, or lands, or honors, or reputation, or wife, or children: give me something to drink, and you shall be my god. I will at once fall down and worship you." "Agreed," said the Devil; "and presenting him the wine-cup made him his own for ever." **MORAL.**—When the Devil makes his attacks upon men that are sober, and well aware of what they are about, he has but little chance of succeeding.

CHAP. XI.

Counsel for Temperance Men.

Doubt and indecision as to *the best manner* of reviving and sustaining the interest in the Temperance cause, have kept back, in numerous instances, those who, under other circumstances, would have acted with energy and diligence. To such, then, we would direct a few words of

counsel : *first*, in reference to the *principles* of action ; *secondly*, to that *action* itself.

First.—The following principles were unanimously agreed upon by the Convention at London, as forming the basis in all countries and throughout the world, of the temperance reformation :—

Resolved, “ That, in the opinion of this Convention, as a means of extending the temperance reformation, the following truths should be spread throughout the world, and that temperance men and temperance organizations be exhorted to give them the widest possible extension.

“ That Alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of men.

“ That it is generated by the process of fermentation, and is the same, as existing in different degrees, in cider, wine, and malt liquors, as in distilled spirits.

“ That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any clime or any employment,

“ That total abstinence from it, as a beverage, is the only true principle of the temperance reformation ; the only hope for the drunkard, and security for others.

“ That the whole manufacture and sale of

intoxicating drink as a beverage, though a source of revenue to thousands, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils, by human governments.

“That the Word of God often prescribes total abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak.

“That a voice comes up from every part of the globe, calling upon kings, and all that are in authority, upon reflecting and influential men of all classes, upon parents, teachers of youth, medical men, ministers of religion, and all true lovers of their race, to put forth the hand and stay the plague which is filling our world with woe, and which, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity.”

Secondly.—In reference to *action*, it is first necessary that the cause be revived, and this may be done by the following means:—

1. Let the people return again to the field of moral effort—let the different divisions of the temperance forces unite in one solid phalanx—let there be a long pull, a strong pull, and a pull altogether,

2. As we need *restrictive legislation*, let petitions to magistrates, to corporations, and to the Legislature, be carefully prepared and numerous signed.

3. As the *habits of society* need to be reformed, let a consistent example enforce the precepts inculcated in public meetings; and let both precept and example be given in a Christian temper of mind.

4. The *traffic is to be discountenanced*; therefore, an earnest zeal must be manifested to persuade and entreat those engaged in it to desist; while, on the other hand, their supporters are withdrawn, by the accessions to our ranks of all who sign the pledge. Try to make the vender feel, it is his *business*, and not himself you *hate*.

5. *Drunkards are to be saved*. There must be an unwavering belief that the drunkard *can be saved*: remember the poor outcast was not always as you now see him. He has perhaps a fine intellect beclouded; a noble heart brutalised; and great powers which may be called into action. Sometimes, too, he has hearty resolves and secret purposes of amendment. Remind him that there is sympathy and hope; urge him to do himself no further harm, and his glistening

eye and trembling lip will often assure you, that you have reached his heart. And, O ! to gain such an one, to restore such an one to the path of sobriety, how abundant the reward in his future history ; *especially so*, if to moral reformation there is added the *pardon of Heaven !*

6. The *rising generation are to be instructed* : too much importance can scarcely be attached to the training of youth in principles of sobriety. Teach them to "*let it alone ;*" there is danger in the cup, and they must not "look upon" it. Early enrol them in the "Cold Water Army ;" and let them soon begin to "*fight the foe, and never yield till victory is gained.*"

But some may ask, how shall we return to the field of moral effort ? The answer is at hand. By personal appeals — sustaining temperance meetings — re-signing the pledge — refusing to patronise liquor-dealing establishments — treating with kindness the drunkard and his family — being consistent — and, lastly, *by prayerfulness.*

To those who have not yet aided the enterprise, we say, join the cause while it requires some moral courage to do so. It will soon be little credit to you to enter its ranks. How will

your cheeks crimson, as your grand-children shall gather round you, and ask you the history of this reformation, if obliged to tell them that it went on without you—that you withheld from it your co-operation !

Let ministers of the Gospel—physicians—magistrates—legislators—kindly lend their valuable aid and weighty influence; forgiving all denunciatory language and hard feeling which may hitherto have characterized either the personal or public measures of Temperance men. And now again, we say, let there be a long pull, a strong pull, and a pull altogether ! Glorious result—Intemperance fallen, and sobriety universally prevalent. Amen !

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PART IV.

TEMPERANCE SONGS, HYMNS, &c.

SONGS AND HYMNS.

I WANT NO WINE CUP FLOWING.

I want no wine cup flowing,
Rapt feeling's power to aid,
When Nature blushing, glowing,
Paints the fields and forest glade;
When young hearts, in their gladness
Dream not of grief or pain;
And age-dimmed eyes their sadness
In brightness lose again.

Chorus—When spring's glories all are blowing,
Sprouting leaf and gentle flower,
Then I want no wine cup flowing.
In that grief dispelling hour.

I want no goblet brimming,
My bosom's joy to raise,
When birds their songs are hymning,
'Neath summer's blossom'd sprays;
And less when autumn teeming,
Points the waning year's decay,
And clouds like gold are gleaming
At the falling hour of day.

Chorus—When autumn's winds are blowing,
Blighting leaf and fading flow'r,
Then I want no wine cup flowing,
In that soft and solemn hour.

I need no wine cup flowing,
To freshen Mem'ry's wing,
When back her glances throwing
Far distant as I sing,

To scenes where childhood wasted,
 Ah! many a happier hour,
 Than manhood's prime e'er tested
 In all its pride of pow'r

Chorus—When mem'ry's light is glowing
 On some sweet and sinless hour,
 Oh! I need no wine cup flowing
 To aid her soothing pow'r.

I seek no goblet brimming,
 When, with affection's pride,
 The hand of love is trimming
 My fire at eventide.
 My home is lone and lowly,
 But sunlit spot to me;
 And ne'er shall draught unholy
 Mar its blest felicity.

Chorus—When domestic peace is glowing,
 With a mild benignant pow'r,
 Oh! I seek no wine cup flowing,
 In that bright and gladsome hour.

THE PLEDGE.

Now let us strike the cheerful strain,
 The joys of temp'rance tell,
 'Till ev'ry valley, hill and plain,
 The song responsive swell,
 The song, &c.

Loud be the strain in virtue's praise;
 And while the notes prolong,
 Let thousands turn from sinful ways,
 And join the happy throng,
 And join, &c.

Soon may we see throughout the land,
 Blessings without alloy:
 Come! sign the pledge, with heart and hand,
 And swell the tide of joy,
 And swell, &c.

THE GOOD SAMARITAN'S APPEAL.

O drunkard, haste and leave your rum,
 Dark horrors in it lie ;
 'Twill sure destruction bring on you—
 Forever from it fly.
 Yes, come, it is on you we call,
 O listen to us then—
 Fear not, but sign the sacred pledge
 To never drink again.

O who would be a slave to rum,
 When purer joys there be ?
 Many a heart's now beating high,
 Because from rum they're free.
 Then hearken ye unto the call,
 And be it not in vain—
 Fear not, but sign the sacred pledge
 To never drink again.

O now reflect, ye tipplers too,
 On what may be your fate ;
 If you continue at your wine
 Dire mis'ries on you wait,
 O leave it then, we say to you,
 Before by it you're slain ;
 Fear not, but sign the sacred pledge
 To never drink again.

THE VOICE OF SINGING.

'Tis the sweet voice of singing,
 That falls on the ear,
 All earth is rejoicing,
 That temp'rance is near ;
 For long-parted kindred
 United once more,
 Their tale of deliv'rance
 Recount o'er and o'er.

The soul of the mother
 Is glad in her son,
 The long absent father
 Returns to his home.
 The hearts that were wither'd
 By sorrow and woe,
 Rejoice in the downfall
 Of life's direst foe.

Then come now each sad one,
 With grief sore oppress'd,
 The pledge will enliven
 The poor and distress'd.
 We kindly invite you
 Our pleasures to share,
 O come, and refuse not
 Enjoyment so rare.

TEMPERANCE ANTHEM.

The glad sound of Temp'rance is echoed afar,
 The breezes have borne the glad tidings abroad ;
 The light that is beaming from virtue's bright star,
 Is chasing the darkness from sorrow's abode.
 The wastes of the desert in verdure appear,
 With rich blooming fragrance perfuming the air ;
 The mountains are sinking, the valleys arise,
 And earth is becoming the joy of the skies.

The glad sound of Temp'rance is echoed afar,
 And converts out-number the drops of the morn;
 Loud songs of rejoicing are borne through the air,
 From regions long wasted, despised and forlorn.
 Now millions awakening receive the glad word,
 And outcasts reforming, return to the Lord ;
 The earth and the sea shall be cleansed from the stain,
 And Temp'rance triumphant for ever shall reign.

COLD WATER FOR ME.

Cold water from the flowing fountain,
Is the drink that I love best ;
As purling, rippling from the mountain,
It ne'er with evil can molest ;
In evening late and morning free,
Cold water is the drink for me,
Cold water, cold water is the drink for me !

Sore grief it gives to all true hearted,
To see you love and quaff the wine ;
Turn from your cups and be converted,
Nor stay in misery's path to pine.
Drink water from the hill-brooks free ;
Cold water is the drink for me—
Cold water, cold water is the drink for me !

Then who 'gainst us cold water freemen
His bitter words with envy shews,
We cannot hold him as a Christian,
Since he God's blessing doth refuse.
I'd give him, though for life cried he,
No drink but ice-cold water free—
Cold water, cold water is the drink for me !

THE DYING DRUNKARD.

Stretch'd on a heap of straw—his bed—
The dying drunkard lies ;
His joyless wife supports his head,
And to console him, tries :

His weeping children's love would ease
His spirit, but in vain ;
Their ill-paid love destroys his peace
He'll never smile again.

His boon companions—where are they ?—
They shar'd his heart and bowl,
Yet come not nigh to charm away,
The horrors from his soul.

What have *such* friends to do with those
 Who press the couch of pain ?
 Ah ! *he* is racked with mortal throes—
 He'll never rise again !

And where is mercy in that hour
 Of dread, and pain, and guilt !
 Though Jesus' blood, of matchless power.
 For man's sear'd soul was spilt ;

If Justice spurn the fear-urg'd prayer,
 That stream has flow'd in vain ;
 And, lock'd in thy embrace, despair !
 He'll never hope again.

THE CRYSTAL SPRING.

Give me a draught from the crystal spring,
 When the burning sun is high ;
 Where the rocks and woods their shadows fling,
 And the pearls and the pebbles lie .

Give me a draught from the crystal spring,
 When the cooling breezes blow ;
 When the leaves of the trees are withering
 From the frost or the fleecy snow.

Give me a draught from the crystal spring,
 When the wintry winds are gone ;
 When the flowers are in bloom, and the echoes ring,
 From the woods o'er the verdant lawn.

Give me a draught from the crystal spring,
 When the ripening fruits appear ;
 When the reapers the song of harvest sing,
 And plenty has crown'd the year.

Give me a draught from the crystal spring,
 And the same from day to day ;
 But if ought from the worm of the still you bring,
 I will pour every drop away.

THE DRUNKARD'S WIFE.

Behold her now, the blooming flow'r,
Which once we saw in pride,
At morning's dawn or evening's close,
When fell the vesper tide :
O how her voice rang sweet and wild,
As winds along a lyre ;
And how her eyes expressive shone,
As sacred Eastern fire.

Behold her now ! upon her cheeks
The print of deep despair,
And in her eye a troubled light
Speaks want and woe and care ?
Why is she thus bow'd down in grief ?
Why haggard as from strife ?
These awful words will tell the tale—
She is a drunkard's wife.

THE DRINK OF PARADISE.

Let others praise the ruby bright,
In the red wines sparkling glow,
But dearer to me is the diamond light
Of the fountain's clearer flow !
The feet of earthly men have trod
The juice from the bleeding vine,
But the stream comes pure from the hand of God,
To fill this cup of mine.

Chorus.

Then give me the cup of cold water !
The clear sweet cup of cold water ;
For his arm is strong tho' his toil be long,
Who drinks but the clear cold water,
Who drinks but the clear cold water.

The dew drop lies in the flow'ret's cup,
How rich is its perfume now,
And the fainting earth with joy looks up
When Heav'n sheds rain on her brow.

The brook goes forth with a pleasant voice,
 To gladden the vale along,
 And the bending trees on her banks rejoice
 To hear her quiet song.

The lark soars up with a lighter strain
 When the wave has wash'd her wing,
 And the steed flings back his thund'ring mane
 In sight of the crystal spring.
 This was the drink of Paradise,
 Ere blight on her beauty fell,
 And the buried streams of her gladness rise
 In ev'ry moss-grown well.

SING, SISTERS, SING.

Sweetly each tuneful voice we raise,
 And joyfully sing our temp'rance lays,
 And joyfully sing our temp'rance lays,
 Unto the cause our aid we give,
 Then brothers, though small, the gift receive.
 Sing! sisters, sing, the cause speeds fast,
 Intemp'rance is falling, all dangers past,
 Intemp'rance is falling, all dangers past.

Why should not woman's aid be given,
 To forward a cause that is blessed by Heaven,
 To forward a cause that is blessed by Heaven;
 Angels to aid it well might sing,
 Then cheerfully we our songs will bring,
 Sing, &c.

Come ye who have not joined our band,
 Away from our side why fearful stand,
 Away from our side why fearful stand?
 Come join to aid the cause we love,
 And sound forth its praise to realms above,
 Sing, &c.

THERE IS A HAPPY TIME.

There is a happy time, not far away,
 When temp'rance truth shall shine, bright, bright as
 day :
 Oh, then we'll sweetly sing, make the hills and valleys
 ring ;
 Earth shall her tribute bring. Not far away.

Bright in our happy band, beams every eye :
 Pledged with our heart and hand, love cannot die ;
 On then to Temperance run, be both health and virtue
 won ;
 Bright as the noonday sun shines in the sky.

Come join the temp'rance band, come, come away ;
 Why will ye doubting stand ? Why still delay ?
 Oh, we shall happy be, when we're from Intemp'rance
 free,
 Haste ! from the danger flee ! Haste, haste away.

Would you like drunkards reel ? Hark, hear one rave !
 Would you their miseries feel, With none to save ?
 Rouse then for their relief ; sooth their sorrow, calm
 their grief ;
 Send none by unbelief, down to the grave.

Pledge to this glorious cause, pledge, pledge to-day !
 Bow no more to fashion's laws, break, break away,
 Conquer habit while you can, be an independant man ;
 Sign the Teetotal Plan, sign, sign to-day.

Haste then the happy time, not far away ;
 When Temperance truth shall shine, bright, bright as
 day :
 Oh, then we'll sweetly sing, make the hills and valleys
 ring :
 Earth shall her tribute bring, not far away.

TRY, TRY AGAIN.

Come my lads, and lasses too,
 Try, try again ;
 Come, let's see what we can do,
 Try, try again.
 Total abstinence proclaim—
 Sign the pledge—then spread the same,
 Let each try to get a name,
 Try, try again.

Put on courage—never tire—
 Try, try again.
 Let the "Cause" your heart inspire—
 Try, try again.
 Raise your banner, raise it high ;
 For recruits then loudly cry,
 They will rally by and by,
 Try, try again.

Don't despair, my little lad,
 Try, try again.
 Oft at first one's luck is bad,
 Try, try again.
 What if a repulse you get,
 Persevere, you'll prosper yet,
 Then your toil you'll not regret,
 Try, try again.

List as many as you can,
 Try, try again.
 On the safe "tee-total" plan,
 Try, try again.
 Soon our army will embrace
 All the lovers of our race,
 And vacant be the drunkard's place,
 Try, try again.

TAKE THE PLEDGE.

'Tis a precept worth your care,
 Take, take the Pledge ;
 E'er the tempter spreads his snare,
 Take, take the Pledge ;
 For temptations here below,
 Thick beset us as we go ;
 Would you crush them at a blow ?
 Take, take the Pledge.

When you see the mighty fall,
 Take, take the Pledge ;
 Dangers here beset us all,
 Take, take the Pledge ;
 Mightier men than you or I,
 Take the poison and they die—
 If you'd make the monster fly.
 Take, take the Pledge.

Would you see Intemp'rance cease ?
 Take, take the Pledge ;
 Would you fill the world with peace ?
 Take, take the Pledge :
 O ! 'tis silly, some would say—
 Let them talk till they are grey—
 Till they find a better way,
 Take, take the Pledge.

What though you may never drink,
 Take, take the Pledge ;
 Still you may before you think—
 Take, take the Pledge ;
 Many a sober boy has thought
 He should never be a sot,
 Till within the gulf he's got—
 Take, take the Pledge.

COME, BROTHERS, COME.

Come, brothers come, join our noble band,
 Drive intemp'rance from the land ;
 Long under bondage you have lain.
 Burst asunder now the chain.
 Then haste come and sign while of hope there's a ray.
 Remember there's danger each moment you stay.
 Then sign, and when all dangers gone,
 How sweet will be your welcome home.
 Home, home, home,
 How sweet your welcome home ;
 Sweet, oh sweet will be your welcome home.
 Welcome home, welcome home, welcome home.

See how your old companions die,
 Soon with them you too may lie ;
 Friendship and love now loudly call
 Burst from alcohol's dread thrall.
 Then sign, and when all danger's gone,
 How sweet will be your welcome home.
 Home, home, &c.

NO QUARTER TO ALCOHOL.

A noble band, we fill the land,
 A noble cause we plead ;
 The fair and true, the wide world through,
 Are wishing us good speed.

Chorus.

The plea goes on, the day's our own,
 The good cause must succeed ;
 A noble band, with heart and hand,
 Are aiding it to speed.

The potion foul, the drunkard's bowl,
 We pledge to mix no more ;
 The drunkard's name, the drunkard's shaine,
 We'd banish from our shore.

The cause of youth, the cause of truth,
 The cause of man we plead ;
 The cause that dries the mother's eyes,
 And gives the children bread.

From Labrador, to Erie's shore,
 The cause goes cheerly on,
 The shouts that rise 'neath eastern skies,
 We echo from Huron.

On ev'ry sea our navies be,
 On ev'ry shore an host ,
 There ne'er was plan devised by man,
 A league so large might boast.

With such array, who dreads the fray,
 Press onward to the goal ;
 By night or day, by deed or say,
 No truce with Alcohol !

THE STAR OF TEMPERANCE.

Once by intemp'rance I was bound,
 In sorrow pass'd each mournful day ;
 No friends or kindred gathered round,
 To cheer my lonely hapless way.
 When on my path there gleam'd a star,
 That woke me from my horrid trance ;
 And scattered all my gloom afar,
 It was the star of Temperance.

That star, the brightest in the sky,
 Has shed its beams of joy and light ;
 And bid despair and darkness fly,
 And changed to day the gloom of night.
 My friends rejoice that I am free,
 Hope beams in ev'ry countenance ;
 I'll sound its praise o'er earth and sea,
 The star, the star of Temperance.

LET THE JOYS OF YOUTH APPEARING.

Let the joys of youth appearing,
 Let the joys of youth appearing,
 Let the joys of youth appearing,
 Let the smiles of beauty cheering,
 Drive the curse of rum away ;
 Drive the curse of rum away,
 Cheerful singing, lively measure,
 Voices ringing, joy and pleasure,
 Cheerful singing, lively measure,
 Voices singing, joy and pleasure,
 Voices ringing ; joy and pleasure,
 Bring a brighter, happier day.
 Cheerful singing, lively measure,
 Bring a brighter happier day,
 Bring a brighter happier day.

Banish every care and sorrow,
 Banish every care and sorrow,
 Banish every care and sorrow,
 Though to-day be dark, to-morrow
 Joy will gild our path again,
 Joy will gild our path again.
 Raise your voices sons and daughters,
 Earth rejoices, and the waters,
 Join the happy glorious strain,
 Rise your voices sons and daughters,
 Earth rejoices, and the waters,
 Raise your voices sons and daughters,
 Earth rejoices and the waters,
 Join the happy glorious strain,
 Join the happy glorious strain.

 GO, GO, THOU THAT ENSLAV'ST ME.

Go, go, thou that enslav'st me,
 Now, now, thy power is o'er ;
 Long, long, have I obeyed thee,
 Now Ill not drink an y more.
 No, no, no, no,
 Now I'll not drink any more.

'Thou, thou, bringest me ever
 Deep, deep, sorrow and pain ;
 Then, then, from thee I'll sever,
 Now I'll not serve thee again,
 No, no, no, no,
 Now I'll not serve thee again.

Rum, rum thou hast bereft me,
 Home, friends, pleasures so sweet,
 Now, now, forever I've left thee,
 Thou and I never shall meet.
 No, no, no, no,
 Thou and I never shall meet.

Joya, joys, bright as the morning,
 Now, now, on me will pour ;
 Hope, hope, sweetly is dawning,
 Now I'll not drink any more.
 No, no, no, no.
 Now I'll not drink any more.

THE MISCHIEFS OF DRINKING.

When we think of chill starvation,
 When we think of sighs and tears,
 When we think of pale privation,
 When we think of doubts and fears ;

When we think of raging madness,
 When we think of reckless beings,
 When we think of death-like sadness,—
 Nature's most distressing scenes ;

When we think of horrid murder,
 Female virtue lost in crime ;
 When we think of black self-slaughter,
 Let us ever bear in mind,

That the cursed love of drinking
 Hath produced the greater part ;
 And that thousands now are sinking,
 Pierc'd by dissipation's dart.

TOUCH NOT THE CUP.

Touch not the cup, it is death to thy soul,
 Touch not the cup, touch not the cup;
 Many I know who have quaffed from the bowl,
 Touch not the cup, touch it not.
 Little they thought that the demon was there,
 Blindly they drank and were caught in the snare
 Then of that death-dealing bowl, oh beware,
 Touch not the cup, touch it not.

Touch not the cup when the wine glistens bright,
 Touch not the cup, touch not the cup;
 Though like the ruby it shines in the light,
 Touch not the cup, touch it not.
 Poisonous serpents are hid in the bowl,
 Deeply the poison will enter thy soul,
 Soon will it plunge thee beyond thy control,
 Touch not the cup, touch it not.

Touch not the cup, O, young man in thy pride,
 Touch not the cup, touch not the cup;
 Hark to the warning of thousands who've died,
 Touch not the cup, touch it not.
 Go to their lonely and desolate tomb,
 Think of their death, of their sorrow and gloom,
 Think, that perhaps thou may'st share in their doom,
 Touch not the cup, touch it not.

Touch not the cup, O drink not a drop,
 Touch not the cup, touch not the cup;
 All that thou lovest entreat thee to stop,
 Touch not the cup, touch it not.
 Stop! for the home that to thee is so near,
 Stop! for thy friends that to thee are so dear,
 Stop, for thy country, the God that you fear,
 Touch not the cup, touch it not.

THE BUCKET WHICH HUNG ON THE WELL.

How dear to my heart are the days of my childhood,
 When fond recollection presents to my view
 The orchard, the meadow, the deep-tangled wild-wood,
 And every lov'd spot which my infancy knew;
 The wide spreading pond, and the mill which stood near it;
 The bridge and the rock where the cataract fell;
 The cot of my father, the dairy-house nigh it,
 And e'en the rude bucket that hung on the well—
 The old oaken bucket,
 The iron bound bucket,
 The moss covered bucket that hung on the well.

That moss covered bucket I hail as a treasure;
 For often at noon, when return'd from the field,
 I found it the source of an exquisite pleasure,
 The purest and sweetest that nature could yield.
 How ardent I seized, with hands that were glowing
 And quick to the white pebbled bottom it fell;
 Then soon, with the emblem of truth overflowing,
 And dripping with coolness, it rose from the well—
 The old oaken bucket,
 The iron bound bucket,
 The moss covered bucket arose from the well.

How sweet from the green mossy rim to receive it,
 As pois'd on the curb it inclined to my lips;
 Not a full flowing goblet could tempt me to leave it,
 Tho' fill'd with the nectar that Jupiter sips.
 And now, far removed from that situation,
 The tear of regret will intrusively swell,
 As fancy reverts to my father's plantation,
 And sighs for the bucket which hung on the well—
 The old oaken bucket,
 The iron bound bucket,
 The moss covered bucket that hung on the well.

I'VE THROWN THE BOWL ASIDE.

I've thrown the bowl aside,
 For me no more shall flow
 Its ruddy stream or sparkling tide,
 How bright soe'er it glow ;
 I've seen extending wide
 Its devastating sway,
 Seen reason yield its power to guide,—
 I've cast the bowl away !

My days of revelry
 O gladly I give up ;
 They're but the masks of misery,
 Which still lurk in the cup ;
 While indolence and want
 And poverty display
 Themselves in every drunkard's haunt,—
 I've cast the bowl away !

A drunkard's gloomy grave
 Shall ne'er be made for me ;
 O rather let the rushing wave
 Engulf me in the sea !
 And may it be my lot
 To die 'neath reason's ray !
 Remember'd by my friends or not,—
 I've cast the bowl away !

My path henceforth is plain,
 In honesty to live—
 To shun intemperance and its train,
 By industry to thrive ;
 No duty to forget,
 And live to bless the day
 When I was led without regret,
 To cast the bowl away !

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REFORMER'S SONG.

Raise your banner high in air,
 Write *Cold Water*—write it there,
 Let its folds be wide unfurl'd,
 Let it float e'er all the world—
 Temperance banner—raise it high,
 Let it wave against the sky !

March, Reformers, march ye on,
 Soon the battle will be won ;
 Soon the last poor staggering soul,
 Will have turned—or found his goal ;
 Press, Reformers, press ye on—
 Cease not, till the battle's won !

See, yon star is rising high ;
 Hope is bending from the sky ;
 See, yon rainbow bending o'er
 Ireland's lately deluged shore ;
 See, her star is rising high—
 Hope is bending from the sky !

Raise your banner, raise it high ;
 Let it float against the sky ;
 Let the world adoring see,
 Temperance—Truth—and Liberty—
 Temperance banner, raise it high ;
 Let it float against the sky !

 PURE WATER FOR ME !

No love for your old hock—pure water for me,
 'Tis the best drink on land, 'tis the best drink at sea ;
 If the pale lily droopeth, will wine brace its stem,
 Or add but a tint to the withering gem ?

Less love for your brandy—pure water for me ;
 It is quaff'd by the wild flowers on mountain and lea ;
 Does old hock or brandy from mountain streams run,
 To freshen their flower-banks when scorched by the sun ?

Pure water has beauty and brightness for me,
As it sparkles, and dances, and runs to the sea ;
Regrets of to-morrow, *drink* causes to come,
Ne'er cloudeth the brow of the hater of rum.

I can look back at the days of my youth,
Long, &c.
I was no stranger to virtue and truth,
Long, &c.
Oh, for the hours that I squander'd away—
Oh, for the love that was pure as the day—
Oh, for the hopes that were *purer* than they,
Long, long ago ; long ago.

WATER!—OH! WATER FOR ME.

Oh! water for me—bright water for me!
 And wine for the tremulous debauchee!
 It cooleth the brow, it cooleth the brain,
 It maketh the faint one strong again;
 It comes o'er the sense like a breeze from the sea,
 All freshness, like infant purity.
 Oh water, bright water, for me, for me!
 Give wine, give wine to the debauchee!

Fill to the brim! fill, fill to the brim!
 Let the flowing crystal kiss the rim
 For my hand is steady, my eye is true,
 For I, like the flowers, drink naught but dew.
 Oh! water, bright water's a mine of wealth,
 And the ores it yieldeth are vigour and health.
 So water, pure water for me, for me!
 And wine for the tremulous debauchee!

Fill again to the brim—again to the brim!
 For water strengthens life and limb:
 To the days of the aged it addeth length,
 To the might of the strong it addeth strength;
 It freshens the heart, it brightens the sight—
 'Tis like quaffing a goblet of morning light.
 So water, I'll drink naught but thee,
 Thou parent of health and energy!

When o'er the hills, like a gladsome bride,
 Morning walke forth in her beauty's pride,
 And leading a band of laughing hours,
 Brushes the dew from the nodding flowers,
 Oh! cheerily then my voice is heard.
 Mingling with that of the soaring bird,
 Who flingeth abroad his matins loud,
 As he freshens his wing in the cold grey cloud.



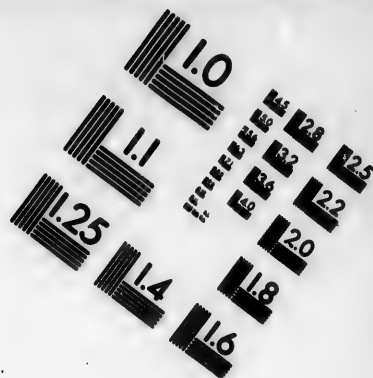
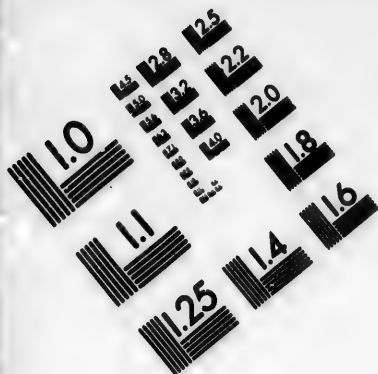
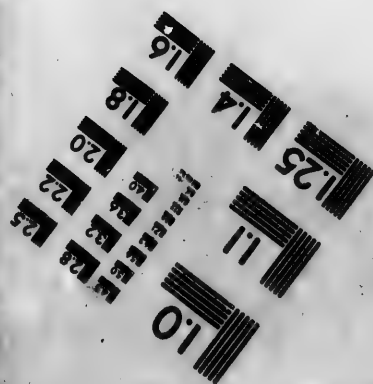
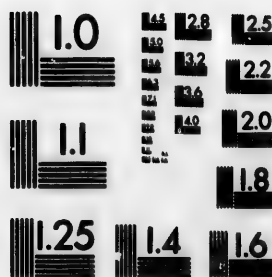


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But when evening has quitted her sheltering yew,
 Drowsily flying, and weaving anew,
 Her dusky meshes o'er land and sea,
 How gently, oh ! Sleep, fall thy poppies on me !
 For I drink water, pure, cold and bright,
 And my dreams are of heaven the live-long night.
 So, hurrah for thee, water, hurrah, hurrah !
 Thou art silver and gold, thou art ribbon and star,
 Hurrah for bright water ! hurrah ! hurrah !

THE WATER-KING.

We're soldiers of the Water-King,
 His laws we will obey ;
 Virtue and health are his reward—
 We want no better pay.

CHORUS.

Then, let us sing the Water-King,
 Good soldiers, one and all—
 Our banners to the breeze we'll fling,
 And down with *alcohol*.

We boast no sword or glittering spear ;
 Ours is a bloodless crown—
 A purer, brighter, fairer thing
 Than conquerors ever won.
 Then, let us sing, &c.

Our strength is in the living spring—
 And long as waters run,
 Or grass grows green, we're pledged to keep
 Our Temperance armour on.
 Then, let us sing, &c.

What though the Fire King mocks our hosts,
 As great Goliath did,
 We've temperance Davids in our ranks,
 Who'll bring away his head.
 Then, let us sing, &c.

THE COLD WATER ARMY.

With banner and with badge we come,
 An ARMY true and strong,
 To fight against the hosts of Rum,
 And this shall be our song :
 We love the clear Cold Water Springs,
 Supplied by gentle showers ;
 We feel the strength cold water brings,—
 " The Victory is Ours."

" Cold Water Army" is our name,
 O may we faithful be,
 And so in truth and justice claim,
 The blessings of *the free*.
 We love the clear, &c.

Though others love their rum and wine,
 And drink till they are mad,
 To water we will still incline,
 To make us strong and glad.
 We love the clear, &c.

I pledge to thee this hand of mine,
 In faith and friendship strong ;
 And fellow soldiers we will join
 The chorus of our song :
 We love the clear Cold Water Springs,
 Supplied by gentle showers ;
 We feel the strength cold water brings,—
 " The Victory is Ours."

COLD WATER ARMY.

United in a peaceful band
 To drive *intemp'rance* from our land,
 We're joined in heart, and joined in hand—
 The cold water army.

We'll raise our happy voices high
 In loudest accents to the sky ;
 While heaven and earth shall then reply—
 The cold water army.

We'll make the woods and valleys ring
 With loudest echoes while we sing,
 While all around re-echoes bring,
 The cold water army.

O Lord, let now a copious shower,
 Of grace descending on us pour,
 Nor let one blighting prospect lower
 The cold water army.

O may we meet around thy throne,
 To praise Thee there, in strains unknown,
 And flowers of love and peace be strewn,
 The cold water army.

THE DRUNKARD'S LAMENT.

'Mid sorrows and sadness I'm destined to roam,
 Forlorn and forsaken, deprived of my home,
 Intemp'rance hath robb'd me of all that was dear,
 Of my home in the skies, and my happiness here,
 Home! home! sweet, sweet home!
 An exile from God, I shall ne'er find a home.

I vainly presumed when I first took the cup,
 I could drink if I chose, or I could give it up;
 But I tampered too long, too long tempted heaven,
 'Till an outcast from God and his presence I'm driven.
 Home! home! sweet, sweet home,
 On earth or in heaven, I shall ne'er find a home.

My heart broken wife in her grave hath found rest,
 And my children have gone to the land of the blest;
 While I a poor wretch, a vile wanderer like Cain,
 With the "mark" of the beast on the earth still re-
 main.
 Home! home! sweet, sweet home!
 How happy was I with my loved ones at home,

Farewell to the social endearments of home,
 Justly loathed by my fellows I wander alone,
 For presumptuously sinning and tempting the Lord,
 Of the fruit of my ways, I must reap the reward.
 Home! home! sweet, sweet home!
 An exile from God, I shall ne'er find a home.

WATER THE DRINK FOR ME.

The drink that's in the drunkard's bowl,
 Is not the drink for me,
 It kills his body and his soul,
 How sad a sight is he.
 But there's a drink which God hath given,
 Distilling in the showers of heaven,
 In measures large and free,
 O, that's the drink for me.
 O, that's the drink for me,
 O, that's the drink for me.

The stream that many prize so high,
 Is not the stream for me;
 For he who drinks it still is dry,
 For ever dry he'll be.
 But there's a stream, so cool and clear,
 The thirsty traveller lingers near,
 Refreshed and glad is he:
 O, that's the stream for me.
 O, that's the stream for me,
 O, that's the stream for me.

The wine-cup that so many prize,
 Is not the cup for me,
 The aching head, the bloated face,
 In its sad train I see.
 But there's a cup of water pure,
 And he who drinks it may be sure
 Of health and length of days,
 O, that's the cup for me.
 O, that's the cup for me,
 O, that's the cup for me.

NEVER FORGET. .

Can we forget the gloomy time,
 When Bacchus rul'd the day,
 When dissipation, sloth, and crime,
 Bore undisputed sway?
 The time—the time—the gloomy time—
 The time has passed away,
 When dissipation, sloth, and crime
 Bore undisputed sway.

Can we forget the tender wives,
 Who found an early tomb,
 For, ah! the partners of their lives
 Had met the drunkard's doom?
 The wives—the wives—the tender wives,
 May bid adieu to gloom,
 For now the partners of their lives
 Abhor the drunkard's doom.

We'll ne'er forget that noble band
 Who fear'd no creature's frown,
 And boldly pledg'd both heart and hand,
 To put intemp'rance down,
 The band—the band—the noble band—
 The band of blest renown—
 Who boldly pledg'd both heart and hand
 To put intemp'rance down.

Nor shall the *Pledge* be e'er forgot,
 That so much bliss creates—
 "WE'LL TOUCH NOT—TASTE NOT—HANDLE NOT,
 WHATE'ER INTOXICATES."
 The Pledge—the Pledge is not forgot—
 The Pledge that Satan hates—
 "We'll touch not—taste not—handle not,
 Whate'er intoxicates."

THE CUP OF DEATH.

Fear to tread, 'tis slipp'ry ground,
Where narcotic streams abound ;
Bacchus fills the deadly cup,
Foolish mortals drink it up !

Music, with her harpylææ,
Immoral plays among the trees ;
And bewitching spells impart,
Poison alike to mind and heart.

Wanton Beauty, Virtue gone,
Draws her veil to lure you on,
And by Music, Wine, and Lust,
Lays your honour in the dust.

There the blushing moonbeams play
On the victims as they lay ;
Others dance around the shrine,
" Cursing God !" and praising wine !

LADIES' SONG

Let others raise their giddy songs
And mirthful notes employ,
To us a nobler theme belongs,
A higher source of joy.

Beneath a banner fair we stand,
And all our influence throw,
To banish from our native land,
Its foulest, deadliest foe.

Ye maidens fair who stand aloof,
Come join your strength with ours,
And give the moderate drinkers proof,
They are no friends of yours.

And Oh ! perhaps your influence sweet,
 May fathers, brothers, save !
 Restrain it may, their wandering feet,
 From the foul drunkard's grave.

No tipling husbands will we have,
 But keep our smiles for those—
 Who nobly bear our banner brave
 Against our deadly foes.

Fast by our colours will we stand,
 'Till they in victory dance
 Gaily o'er every sea and land
 'Neath Heaven's blue expanse.

THE SOLDIER'S APPEAL.

Yonder floats the temp'rance standard ;
 Soldiers plant your footsteps sure ;
 Victory's certain if you're steadfast,
 If you to the end endure.

Storm the breaches,
 And your general's praise secure.

Tear the monster from his stronghold :
 Long, too long, you've been his slaves ;
 Raze his palace, let your war-cry
 Rouse the drunkards, whom he craves.

Do your duty ;
 Yonder, see, the banner waves !

Thousands, then, shall call you blessed :
 Thousands hail you as their friend ;
 Through the world your fame shall travel,
 And we soon shall gain our end.

Then be steadfast,
 And the temperance cause defend.

**Why should soldiers be behind-hand
In this good and glorious cause ;
Buckle on your armour quickly ;
Make the foe, intemperance, pause.
 Shake his kingdom,
For he hosts to ruin draws.**

**Come then, comrades, one and all, come,
Do not any longer stay ;
Show the world you are in earnest,
Sign the pledge without delay :
 And our country
Then will bless us day by day.**

DEAR FATHER, DRINK NO MORE.

**Dear father, drink no more, I pray,
It makes you look so sad ;
Come home, and drink no more, I say,
'Twill make dear mother glad.**

**Dear father! think how sick you've been,
What aches and pains you know!
Oh, drink no more, and then you'll find
A home where'er you go.**

Dear father ! think of mother's tears,
How oft and sad they flow !
Oh, drink no more, then will her grief
No longer rack her so.

**Dear father! think what would become
Of me, were you to die;
Without a father, friend, or home,
Beneath the chilly sky!**

Dear father! do not turn away,
Nor think from me to roam;
Oh, drink no more by night or day--
Now come—let us go home.

Dear father ! drink no more, I pray,
 It makes you look so sad ;
 Come home, and drink no more, I say,
 'Twill make that home so glad !

Thus spake in tenderness the child :
 The drunkard's heart was mov'd ;
 He signed the pledge ! he wept ! he smil'd !
 And kissed the boy he lov'd.

INVITATION.

Ye temperance friends, come list to me,
 A child of five years old,
 Though young I be, yet still I may
 Some truth to you unfold.

This company, as I perceive,
 Consists of young and old,
 Then to the young I first would speak,
 If I may be so bold.

Young boy or girl, whoe'er thou art,
 Whatever name or age,
 I charge you as you value peace
 To come and sign the pledge.

Who knows but you may be the means,
 In the Almighty's hands,
 Of turning father from his sups,
 Or mother from her drams.

Then if by you such change takes place,
 In both your parents dear,
 They'll bless the day when you prevailed
 On them to drink no beer.

And now to you of riper years,
 A word or two I'd say—
 If you like a sup, pray give it up,
 And sign without delay.

'Twill save you from a thousand snares,
 'Twill fill you with delight,
 But if you perfect wish to be,
 Aim for the realms of Light.

Perhaps you may some children have,
 Like me, of tender age,
 Then, for *their* sakes, I beg of you
 To come and sign the Pledge.

MY MOTHER! FARE THEE WELL!

Afar, afar I'm doomed to roam,
 From the land that gave me birth,
 And the ravishing sounds of "Sweet, sweet home."
 That dearest spot on earth.

My follies and crimes have driven me far
 From the scenes of my earliest days.
 What made me with man and myself at war?
The drunkard's blasting ways!

For I madly drank of the drunkard's cup,
 From ale to the ruddy wine,
 But they dried every virtuous feeling up,
 Sweet Peace was never mine.

And now I must die in the stranger's land,
 And mix with the stranger's dead,
 While my mother shall hear that the drunkard's brand
 Fell justly upon my head.

My mother ! my mother ! oh, fare thee well !
 We never shall meet again ;
 And oh, my last pang, what tongue can tell,
 For causing **THEE** such pain.

But oh, can there yet be hope for one
 Forlorn and lost like me,
 That price, how great, that could atone
 For the *injuries done to thee* ?

But oh, the benumbing hand of death
 Fast presses this bosom's swell,
 Yet, with my last sad and dying breath,
 My mother ! fare thee well !

GO NOT BACK.

My brother, go not back,
 The pledge is taken now :
 I see it in the healthful smile
 That plays upon thy brow ;
 I see it in the sparkling eye,
 So dull and dim before :
 Then go not back again, my friend,
 To sure destruction's door.

My brother, go not back,
 Press on in virtue's way,
 Be steadfast in thy sacred pledge,
 And truth shall be thy stay.
 Hope, bright as morning's dawn, shall spring,
 Where'er thy feet may tread ;
 Then go not back again, my friend,
 To paths of terror spread.

My brother, go not back
 To sorrow and to vice ;
 To reap the bitter fruits of sin,
 Where none to glory rise ;
 Where stranger to the joys of earth,
 Life will be steeped in wo ;
 Then go not back again, my friend,
 But upward, heavenward go.

My brother will not go—
 I read it on his cheek ;
 I see it in the tears that flow,
 And when I hear him speak.
 He has resolved, in God's own strength,
 Who will, I know, sustain,
 Never while reason holds her throne,
 To touch the cup again.

LOOK NOT THOU UPON WINE.

O soft sleep the hills in their sunny repose,
 In the lands of the South where the vine gaily grows ;
 And blithsome the hearts of the vintagers be,
 In the grape purpled vales of the Isles of the sea.

And fair is the wine when its splendor is poured
 From silver and gold round the festival board.
 When the magic of music awakes in its power,
 And wit gilds the fast falling sands of the hour.

Yet lift not the wine-cup, tho' pleasure may swim
 'Mid the bubbles that flash round its roseate brim,
 For dark in the depths of the fountains below,
 Are the sirens that work by the vortex of wo !

They have lur'd the gay spirit of childhood astray,
While it dreamed not of wile on its radiant way,
And the soft cheek of beauty they've paled in its bloom,
And quenched her bright eyes in the damps of the tomb.

They have torn the live wreath from the brow of the brave,
And changed his proud heart to the heart of the slave;
And e'en the fair fame of the good and the just,
With the grey hairs of age they have trampled in dust.

Then lift not the wine-cup, tho' pleasure may swim,
Like an angel of light round its roseate brim,
For dark in the depths of the fountain below,
Are the sirens that lurk by the vortex of wo !

THE DRUNKARD'S DREAM.

" O tempt me not to the drunkard's draught,
With its soul-consuming gleam !
O hide me from the woes that waft,
Around the drunkard's dream !

When night in holy silence brings
The God-willed hour of sleep,
Then, then, the red-eyed revel swings
Its bowl of poison deep.

When morning waves its golden hair,
And smiles o'er hill and lea,
One sick'ning ray is doomed to glare
On yon rude revelry.

The rocket's flary moment sped,
Sinks black'ning back to earth ;
Yet darker—deeper sinks his head,
Who shares in drunkard's mirth !

Know ye the sleep the drunkard knows ?
 That sleep, O ! who may tell !
 Or who can speak the fiendful throes,
 Of his self-heated hell !

The soul all reft of heav'nly mark,
 Defaced God's image there—
 Rolls down and down yon abyss dark,
 To thy howling home, despair !

Or bedded his head upon broken hearts,
 Where slimy reptiles creep ;
 While the ball-less eye of death still darts,
 Black fire on the drunkard's sleep.

And lo ! their coffin'd bosoms rise,
 That bled in his ruin wild ;
 The cold, cold lips of his shrouded wife,
 Press lips of his shrouded child !

So fast—so deep, the hold they keep,
 Hark, his unhallow'd scream ;
 Guard us, O God, from the drunkard's sleep,
 From the drunkards demon-dream !"

SYMPATHY FOR THE DRUNKARD.

Poor drunkard ! believe me, thy passions deceive thee,
 Thy false education has led thee astray ;
 I will not upbraid thee, I wish to persuade thee
 To shun the bright goblet, and I'll lead the way.

I heed not it sparkles, I know therein darkles
 A spirit of evil that blights ev'ry charm ;
 Take my safe example—its first temptings trample ;
 My heart yearns to serve thee and guard thee from
 harm.

I join not the jeering, or cold-hearted sneering
 Of those who reproach the poor sot in his fall ;
 Ah no ! I would rather reclaim some lost father ;
 One hearth-stone made happy repays me for all.

Thy fortune is flying, thy honour is dying,
 The home of thy musings of comforts is scant ;
 The wife thou selected, and should have protected,
 And babes of thy bosom, will suffer from want.

I do not despise thee, I labour to raise thee,
 And not make thy follies the theme of my sport ;
 The world has degraded, and though thus unaided,
 My hand, heart, and favour, shall give thee support.

Dear friend ! take this warning, the wine-cup hence
 spurning,

Oh ! wipe the hot tears from thy darling wife's eyes ;
 And angels above thee, and good men shall love thee,
 And joy to behold thee resolve to be wise.

OH, SHUN THE BOWL !

Oh, shun the bowl, when rich delight
 Shines loveliest, mortal, in thy sight ;
 Oh, loathe the charms that tempt to sip ;
 Oh, dash the tempter from thy lip !

For 'neath the nectar'd pleasures tide
 The rankest dregs of woe abide ;
 And every drop that cheers thy heart,
 Will madden more the poison's smart.

'Tis like the smile of treachery,
 'Tis like the glassy ocean's dye ;
 Deceit is lurking in that glow,
 And death and danger from below.

Then, mortal, when the joys of earth
 Invite thee to a short-liv'd mirth,
 Beware, nor dare the bowl to sip,
 But dash the tempter from thy lip.

ONLY THIS ONCE.

"Only this once;"—the wine-cup glowed,
 All sparkling with its ruby ray ;
 The bacchanalian welcome flowed,
 And folly made the revel gay.

Then he, so long, so deeply warned,
 The sway of conscience rashly spurned ;
 His promise of repentance scorned,
 And, coward-like, to vice returned.

"*Only this once*;"—the tale is told :
 He wildly quaff'd the pois'nous tide :
 With more than Esau's madness, sold
 The birthright of his soul, and died.

I do not say that breath forsook
 The clay, and left its pulses dead ;
 But reason in her empire shook,
 And all the *life of life* was fled.

Yes ! angel hearts with pity wept,
 When he whom virtue fain would save,
 His vow to her so falsely kept,
 And madly sought a drunkard's grave.

"*Only this once*;"—beware, beware !
 Gaze not upon the blushing wine ;
 Oh ! fly temptation's syren snare,
 And, prayerful, seek for strength divine.



ANNIVERSARY.

Pledg'd in a noble cause,
 We here each other greet :
 And bound by temp'rance laws,
 As friends and brothers meet,
 To make a full determin'd stand
 Against the foe that rules our land.

'Tis true, the work is great ;
 Our army is but small ;
 The foe is potentate ;
 But, if united all
 In close array, our little band
 Shall chase Intemp'rance from the land.

Then onward let us move,
 Our cause is good and great ;
 We'll put to flight the foe,
 And renovate the state ;
 Nor for a moment quarter give ;
 Resolv'd for this to work and live.

 ANNIVERSARY.

Let temp'rance and her sons rejoice,
 And be their praises loud and long.
 Let every heart and every voice
 Conspire to raise a joyful song.

And let the anthem rise to God,
 Whose fav'ring mercies so abound,
 And let his praises fly abroad,
 The spacious universe around.

His children's prayer he deigns to grant,
 He stays the progress of the foe ;
 And temp'rance, like a cherish'd plant,
 Beneath his fost'ring care shall grow.

ANNIVERSARY.

On this glad day, O God, we would,
 Through thy beloved Son,
 Acknowledge Thee for all the good
 That temperance has done.

We thank Thee for the thousands sav'd
 From soul-seducing drink,
 Who by its power were long enslav'd,
 And cast on ruin's brink.

O let thy Holy Spirit dwell
 Where vice too long has reigned ;
 For where thy mercy breaks the spell
 The victory is gained.

BLESSING IMplored.

Father of everlasting love,
 Thou art the source of boundless grace,
 Then let us now thy goodness prove,
 While here assembled in this place ;
 Our work regard, our labours bless,
 And crown our efforts with success.

Unless thou dost thy help afford,
 Fruitless is all our toil and vain,
 Therefore to thee, our sovereign Lord,
 We look thy succour to obtain ;
 On us thy choicest blessings shower,
 And aid our weakness by thy power.

Grant, Lord, to prosper and advance
 The measures by thy servants used,
 To spread the cause of Temperance,
 Until throughout the world diffused,
 Its happy fruits are fully known,
 And all mankind its influence own.

Send forth thy light, thy truth, thy grace,
 Dispel the shadowing gloom of night,
 Bring in the reign of righteousness,
 And fill the world with moral light ;
 Illume the nations by thy word,
 And reign the universal Lord.

DISMISSION.

Heavenly Father ! give thy blessing,
 While we now this meeting end ;
 On our minds each truth impressing,
 That may to thy glory tend.

Save from all Intoxication,
 From its fountains may we flee,
 When assail'd by strong temptation
 Put our trust alone in thee.

DRINKERS AND SCOFFERS.

All ye who laugh and sport with death,
 And say there is no hell,
 The gasp of your expiring breath,
 Will send you there to dwell.

When iron thunders bind your flesh,
 With strange surprise you'll find,
 Immortal vigour spring afresh,
 And tortures wake the mind.

Then you'll confess, the frightful names
 Of plagues you scorned before,
 No more shall look like idle dreams,
 Like foolish tales no more.

Then shall ye curse that fatal day,
 With flames upon your tongues,
 When you exchanged your souls away,
 For drunkenness and songs.

DRUNKARD'S HOPE.

" Though sore beset with guilt and fear,
I cannot, dare not quite despair.
If I must perish, would the Lord,
Have taught my heart to love his word ?
Would he have given me eyes to see
My danger and my remedy ?
Revealed his name, and bid me pray,
Had he resolved to say me nay ?

No : though cast down, I am not slain ;
I'm fallen, but shall rise again.
The present, Satan, is thy hour,
But Jesus shall control thy power.
His love will plead for my relief ;
He hears my groans, he sees my grief ;
Nor will he suffer thee to boast
A soul that sought his help was lost.

I'll cast myself before his feet ;
I see him on his mercy-seat :
('Tis sprinkled with atoning blood :)
There sinners find access to God.
Ye burdened souls approach with me,
And make the Saviour's name your plea ;
Jesus will pardon all who come,
And strike our fierce accuser dumb."

EXAMPLE.

Help us to feel for drunken man,
In all his sin and wo ;
And let our bright example teach
The way he ought to go.

Let not our conduct harden him ;
But fill our souls with care,
To snatch him from the pit of death,
And break the fatal snare.

Inflam'd with love and holy zeal,
 Ne'er would we cease to pray,
 And watch and strive that he may reach,
 The realms of endless day.

HELP, LORD.

Intemp'rance, like a raging flood,
 Is sweeping o'er the land ;
 Its dire effects, in tears and blood,
 Are trac'd on every hand.

It still flows on, and bears away
 Ten thousands to their doom :
 Who shall the mighty torrent stay,
 And disappoint the tomb ?

Almighty God ! no hand but thine
 Can check this flowing tide ;
 Stretch out thine arm of power divine,
 And bid the flood subside.

Dry up the source from whence it flows,
 Destroy its fountain head ;
 That dire Intemp'rance and its woes
 No more the earth o'erspread.

MOURNING.

In anger, Lord, rebuke me not ;
 Withdraw the dreadful storm ;
 Nor let thy fury grow so hot
 Against a feeble worm.

My soul's bowed down with heavy cares,
 My flesh with pain opprest ;
 My couch is witness to my tears,
 My tears forbid my rest.

Sorrow and pain wear out my days,
 I waste the night with cries,
 Counting the minutes as they pass,
 'Till the slow morning rise.

He hears when dust and ashes speak,
 He pities all our groans;
 He saves us for his mercy's sake,
 And heals our broken bones.

NOAH.

How sadly oft we prostitute
 The blessings Heav'n bestows,
 And, 'stead of seemly gratitude,
 Make them a source of woes!

The patriarch saw sin's meet reward,
 Which God in vengeance gave,
 Who made the fair abodes of men
 One vast, devouring grave:—

But soon he err'd, and drank the wine;
 Not unfermented juice,
 But madd'ning now and dangerous,
 Unfit for healthful use.

The patriarch might, thro' ignorance,
 Fall in temptation's snare,
 But, warned that death is in the cup,
 Let each one now beware.

PARDON.

My Saviour let me hear thy voice
 Pronounce the words of peace!
 And all my warmest powers shall join
 To celebrate thy grace.

With gentle smiles call me thy child,
 And speak my sins forgiven:
 The accents mild shall charm mine ear
 All like the harps of heaven.

Cheerful, where'er thy hand shall lead,
 The darkest path I'll tread ;
 Cheerful I'll quit these mortal shores,
 And mingle with the dead.

When dreadful guilt is done away,
 No other fears we know ;
 That hand, which scatters pardon down,
 Shall crowns of life bestow.

PRAYER.

Lord of heaven and earth assist us,
 While the Temp'rance cause we plead,
 Though both earth and hell resist us,
 If thou bless, we shall succeed,
 From intemp'rance
 May our country soon be freed.

Let the Temp'rance reformation,
 Still go forward and increase,
 Checking vice and dissipation,
 Filling hearts and homes with peace,
 Till intemp'rance
 Shall on earth, for ever cease.

PRAYER TO GOD.

Hosannas, Lord, to Thee we sing,
 Whose power the giant fiend obeys ;
 What countless thousands tribute bring,
 For happier homes and brighter days !

Thou wilt not break the bruised reed,
 Nor leave the broken heart unbound ;
 The wife regains a husband freed !
 The orphan clasps a father found !

Spare, Lord, the thoughtless, guide the blind,
 Till man no more shall deem it just
 To live, by forging chains to bind
 His weaker brother in the dust.

Still give us grace, Almighty King!
 Unwavering at our posts to stand,
 'Till grateful at thy shrine we bring
 The tribute of a ransomed land.

SPEED, SPEED THE TEMPERANCE SHIP.

Speed, speed the Temperance Ship!
 Ye winds, fill ev'ry sail;
 Behold her sailing on the deep,
 Outriding ev'ry gale;
 The tempest's fury she outbraves,
 And hosts of deathless drunkards saves.

Speed, speed the Temperance Ship!
 Who joins us in the cry?
 Mothers and children, cease to weep,
 Our ship is passing by;
 We wish to take you all on board—
 A freight of mercy to the Lord.

Speed, speed the Temperance Ship!
 For her we'll ever pray:
 'Tis Israel's God alone can keep,
 In safety, night and day;
 On him we'll evermore depend,
 Who is the contrite drunkard's friend.

Speed, speed the Temperance Ship!
 Ye young and aged, shout,
 Behold her sailing o'er the deep!
 With all her streamers out,
 Bound for the true te-total shore,
 Where streams of death are drank no more.

STANDARD.

Round the Temp'rance Standard rally,
 All the friends of human kind ;
 Snatch the devotees of folly,
 Wretched, perishing and blind,
 Loudly tell them
 How they comfort now may find.

Bear the blissful tidings onwards,
 Bear them all the world around ;
 Let the myriads thronging downwards,
 Hear the sweet and blissful sound,
 And obeying,
 In the paths of peace be found.

Plant the Temp'rance Standard firmly,
 Round it live, and round it die ;
 Young and old, defend it sternly,
 Till we gain the victory.
 And all nations
 Hail the happy Jubilee.

Now unto the Lamb for ever,
 Fountain of all light and love ;
 Let the glory now and ever,
 Be ascribed to Him above,
 Whose compassion
 Did the friends of Temp'rance move.

STOP AND THINK.

Stop, ye drinkers, stop and think,
 Before you further go ;
 Will you sport upon the brink
 Of everlasting wo ?
 On the verge of ruin stop,
 Now the friendly warning take
 Stay your footsteps—ere you drop
 Into the burning lake.

Ghastly death will quickly come,
 And drag you to his bar ;
 Then to hear your awful doom,
 Will fill you with despair !
 All your sins will round you crowd,
 You shall mark their crimson dye ;
 Each for vengeance crying loud,
 And what can you reply ?

Tho' your heart were made of steel,
 Your forehead lined with brass,
 God at length will make you feel,
 He will not let you pass ;
 Drunkards then in vain will call,
 Those who now despise his grace,
 " Rocks and mountains on us fall,
 And hide us from his face."

TEMPERANCE.

Hail Temp'rance, fair celestial ray !
 Bright herald of a new-born day !
 Long did we need thy cheering light
 To chase away our darksome night.

Deep and appalling was the gloom,
 'Twas like the darkness of the tomb,
 When first our much delighted eyes
 Beheld thy beauteous beams arise.

'Twas God in mercy bade thee shine ;
 We hail thee as a boon divine.
 And now in grateful strains would raise
 Our voices in his matchless praise.

Eternal Lord ! we own thy grace,
 In all that aids our guilty race.
 Now send thy Spirit from above
 And fill our hearts with joy and love.

TEMPERANCE ANTHEM.

Canadian youth, arise !
 Join with the temp'rance cause
 To bless mankind :
 Lift up your voices high,
 To him who hears your cry.
 Who does your wants supply,
 Times without end.

Christians, haste to the field,
 Gird on your sword and shield
 To conquer go ;
 God will your efforts bless,
 Crown you with great success,
 And banish drunkenness
 From all below.

Can you the call refuse ?
 Will you his cause abuse,
 And idle stand ?
 With folded arms abreast,
 In Zion taking rest,
 (Drunkenness not repress)
 From this our land ?

Come, then, and join our cause,
 Let men or fiends oppose,
 You may be free ;
 Break off your hellish chains ;
 Wash off your guilty stains,
 While time and health remains,
 Now let it be.

Then victory is sure,
 Drunkards will find a cure,
 Without alloy ;
 Mothers would dry their tears,
 Banish their needless fears—
 God having crown'd their years
 With mighty joy,

O God ! let Temp'rance shine,
 Upheld by power divine,
 Till time shall cease ;
 Let sin and misery
 From earth be made to flee,
 That all may look to thee,
 The Prince of Peace.

O'er this once happy land,
 Let love and Temp'rance stand,
 We look to thee ;
 No more the orphans' cries
 Shall pierce the vaulted skies,
 O'er land and sea.

Children no more shall roam,
 Naked without a home,
 But be well fed ;
 Fathers will fathers be ;
 Mothers rejoice to see
 Love, home, and liberty ;
 Life from the dead.

TEMPERANCE STAR.

Watchman ! tell us of the night,
 What its signs of promise are ?
 Cloth'd in panoply of light,
 See, that glorious Temp'rance Star.
 Watchman ! does its beauteous ray
 Aught of hope or joy foretell ;
 Trav'ler ! yes ; it brings the day
 Which shall burst the drunkard's spell.
 Watchman ! tell us of the night,
 Higher yet that Star ascends ;
 Trav'ler ! hail its blessed light,
 Peace and truth its course portends.
 Watchman ! will its beams alone
 Gild the spot that gave them birth !
 Trav'ler ! no ; all time its own,
 And its heritage the earth.

TEMPERANCE TRUMPET.

The Temp'rance Trumpet blow,
That all may hear the sound ;
And shun the drunkard's wretched way,
For paths where bliss is found.

The Temp'rance Trumpet blow,
And bid the young come near ;
Youth is the time to serve the Lord,
With zeal and humble fear.

The Temp'rance Trumpet blow,
That all with hoary hairs,
The cup of death may now renounce,
And 'scape its countless snares.

The Temp'rance Trumpet blow,
That all may hear and flee
The drunkard's path of wo and shame,
And endless misery.

THE FUNERAL.

Mournful and sad upon my ear
The death-bell echoes stole ;
And painful memories opened all
The feelings of my soul.

The knell—the knell—it told of wo
That words cannot reveal—
Of desolate and broken hearts,
Where grief had set his seal.

Again it pealed—and on the air
It swelled and died along ;
And to the dwelling of the dead
There came a weeping throng.

In tattered weeds, with trembling steps,
The widow led the train :
And her poor orphans followed on—
Sad sharers of her pain.

Ashes to ashes, dust to dust,
 Clay to its kindred clay—
 They left the dead—and wailed and wept,
 And slowly moved away.

But ah ! there hung a heavy cloud
 Upon that husband's name ;
 And deep disgrace had settled down
 Upon that father's fame.

There was a keenness in their grief,
 A death-shade in their gloom—
 As, desolate and fatherless,
 They left the Drunkard's Tomb.

THE TEMPTER.

I hate the Tempter and his charms,
 I hate his flattering breath ;
 The serpent takes a thousand forms
 To lead our souls to death.

He feeds our hopes with airy dreams,
 Or kills with slavish fear ;
 And holds us still in wide extremes,
 Presumption or despair.

Now he persuades, How easy 'tis
 To walk the road to heaven ;
 Anon he swells our sins, and cries,
 They cannot be forgiven.

Almighty God, cut short his power,
 Let him in darkness dwell ;
 And, that he vex the earth no more,
 Confine him down to hell.

VOICE FROM HEAVEN.

I heard a voice from heaven
 Address the thoughtless throng,
 Who hasten downward to the tomb
 With revelry and song.

It warned them not to quench
 The holy light within,
 And madly dare the fearful doom
 Of unrepented sin.

It warned them of the shame
 That haunts the drunkard's grave,
 And of that leprosy of soul
 From which no skill can save.

I looked and thousands fled
 The tempter's fatal snare ;
 But some were number'd with the dead,
 Who shall their doom declare ?

 WARNING.

Sinners, the voice of God regard ;
 'Tis mercy speaks to-day ;
 He calls you by His sovereign word,
 From sin's destructive way.

Like the rough sea that cannot rest,
 You live devoid of peace ;
 A thousand stings within your breast
 Deprive your souls of ease.

Your way is dark and leads to hell ;
 Why will you persevere ?
 Can you in endless torments dwell,
 Shut up in black despair ?

FINIS.

